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English, 1887

SÖLOMÖN'Z SÖW

—WITH AN—

INTRODUCSHUN AND NOTS.

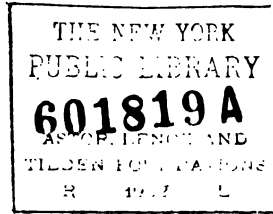
C. W. LARISUN, M. D.,

Prinsipal öv the Academi öv Siens and Art at
Ringos, N. J.; formerli Prof. öv Natural
Siens in the Yuniversiti at Lewisburg,
Pa.; öthor öv Elements öv Orthoepi,
The Tentij Scul, Silvia Dubeis,
The Fonic Speler, Elements
öv Jæografi, Spelij Reform
Jemz, &c., &c.

—*+*—

FONIC PUBLISHING HOUSE,
RINGS N. J.
1887.

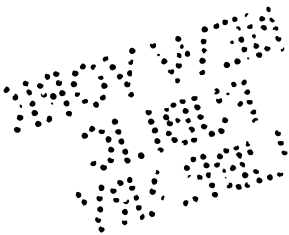
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Bible



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By C. W. LARISUN,

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PREFACE.

Mi apoloji for printin this littul buce iz three fold:

1. I wish tu print for thoz hu lie the fonic method az meni parts ev the Scripturz az I can.

2. Several hav asct me tu print this buce, and put it in such shep that the averaj reder can se hwet it menz and therbi profit bi its techin.

3. It haz olwez apperd tu me that the modern commentator haz not delt justli with this buce, and that the rel mening ev this part ev the Scripturz iz conseld from the veu ev just that part ev the redin public that wud most valu it, and wud profit bi it the most.

In arranjin the tectst I hav trid, az far az I cud, tu let the matter illuminet itself. Bi introducin, in ther proper plas the *dramatis personae*—the persunz represented in the *drama*, the reder ezili sez meni thinz hwich utherwiz wud reman obscur or els be perfectli unintelijibul.

Conno 14 - 1/2 p. 189

The alfabet yuzd in printig the buc iz the sam az that yuzd in printig the Jurnal ev American Orthoepe. We hav adopted this alfabet becōz we beleve it tū be better non than eni uther fonic alfabet, and mor jeneralli a pruvd than eni uther. For the benefit ev the hu ar net familjar with it we her print—

A Tabul egzhibiting the Alfabet with k wurdz indicatig the sōund, ascribd tu ech letter, and tip-wurdz tu sho hēu the ke-wurdluc hwen spelt fonicali.

LETTERZ.	KE-WURDZ.	WURDZ SPELT FONICLI.
a	arm, father;	arm, father.
a	add, fat;	ad, fat.
a	ale, fate;	al, fat.
b	barn, rob;	barn, reb.
c	call, colt;	col, colt.
ch	child, much;	child, much.
d	dale, sad;	del, sad.
e	end, met;	end, met.
e	eve, mete;	ev, met.
f	fame, leaf;	fam, lef.
g	go, gag;	go, gag.
h	hall, hat;	hol, hat.
i, F	ice, fine;	is, fin.
i	in, fin;	in, fin.
j	jar, joke, gem;	jar, joc, jem.

v

l	left, bell;	left, bel.
m	make, arm;	mæc, arm.
n	net, ten;	net, ten.
ŋ	link, uncle, sing;	liŋc, unŋcul, siŋ.
o	old, note;	old, not.
œ	odd, not, what;	œd, nœt, hwœt.
ƿ	form, or, all;	form, ƿr, ƿl.
p	pay, ape;	pæ, æp.
r	rip, far, error;	rip, far, error.
s	same, cede;	sæm, sæd.
sh	shelf, flesh;	shelf, flesh.
t	tone, not;	ton, nœt.
th	thing, breath;	thiŋ, brœth.
th	thine, with;	thiŋ, wiþ.
u=oo	pull, put, foot;	pul, put, fut.
u=oo	rule, root, do;	rul, rut, du.
u	other, dove, up;	uþer, duv, up.
u	cube, muse;	cub, mœs.
v	vane, wave;	van, wæv.
w	wet, web;	wet, web.
y	yawn, yet;	yœn, yet.
z	zone, maze;	zon, mez.
zh	azure;	azhūr.

DIFTIIΘØZ.

eu	feud.	eu	fœud.
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ew	new, dew.	eu	neu, deū.
oi	oil, toy.	ei	oil, toi.
ou	out, stout.	eu	out, stōut.

C. W. LARISUN.

ACADEMI EV SIENS AND ART,


AT

RINGS, N. J.

January 4, 1888.

INTRODUCSHUN.

“Ol Scriptur iz given bi inspireshun ev Gød, and iz profitabul fôr doctrin, fôr reproof, fôr correcshun, fôr instrucshun in richusnes,—that the man ev Gød ma be perfect, thuroli furnisht untu ol gud wures.” But, ol porshunz ev the Scripturz ar net suted alie tu ol purpusez. Wun porshun ev Scriptur iz suted tu wun spesific purpus, another porshun tu another purpus. Sum porshunz ar given tu tel hœu the Yunivers cœm intu egzistens, e. g. Genesis; uth̄er porshunz ar given tu tel hœu Gød’s chozen pepul, the Jaz, wer tu conduct ther sivil affarz; uth̄er porshunz (parts ev the Neu Testament) ar given tu direct cristyun beleverz in manējing the affarz ev the Temporal Church; uth̄er porshunz (Gen.) ar given tu tel hœu œur primitiv parents wer created, and that the secsez shud liv together az man and wif, and that the shud ber children; uth̄er porshunz (Solomœn’s Søj) ar given tu tel us ev *the blis ev cœnnubial lif*, hwen marrid partiz ar



individuallz ev cultur, refinement, test, truthfulness and enor.

Az different porshunz ev the Scripturz tret different fazez ev lif, so sum porshunz ar suted tu wun clas ev rederz, and uther porshunz tu uther clasez; sum porshunz ar suted tu be red befor the public assembli, uther porshunz ar suted tu be red at hom, bi the fir-sid; utherz ar suted tu be red, in secret, or onli tu such az susten tu the reder the closest relashunz possibul.

The XIX Sam mit be red eni-hwar—it iz suted tu ol timz, tu ol plasez, tu ol condishunz ev lif,—public or privat; but I wud thinge the condishun ev eni church pritti bad that wud justifi a clerjiman, espeshalli if net the pastor ev the church, in redin tu hiz congregashun, en Sunda mornin, the VII chapter ev Corinthisanz. And I wud thinge, the clerjiman hu wud red tu a Sunda mornin odiens the VIII chapter ev Solomen'z Sog fit onli tu be an inmet ev a Lunatic Asylum. And yet, az Scripturz, I fel tu se that eni wun ev thez ritinlz iz mor valqubul than the uther tu. But, ech haz its offis, and hwen properli yuzd, ech wil effect the rezult intended bi the Othor ev ol Scriptur.

Solomen'z Sog iz evidentli intended for redin *in privat*. It tretz primerili and directli tu the *affecshun* that egzists betwen huzband and

wif in thar spesific relashunz az huzband and wif. Tu the huzband and wif and tu ol hu intend tu becum huzbandz and wivz, it iz ful ev instrucshun, and wurthi ev the most carful studi.

I grant that sum ev the most beutiful descripshunz in this drama me, in the iz ev sum, sem bōdi, or offensiv, or even lassivius. But this happenz, net becoz the tect-matter iz folti; net becoz the descripshun iz corrupt or corruptin, but becoz the i ev him hu beholdz iz folti, and hiz mīnd iz corrupt, and he iz secin tu se corrupshun in ol that he beholdz. Tu such a wun, ev everi object he veuz he sez, if he can, the unfavorabul sīd; and if it iz possibul tu discover a faz that can be cōstrud tu be bōdi, or obsen, or lassivius, he tacsez hiz enerjez tu ecstract az much ev this element az he can. And hwī not? Ov such ar hiz richez! He findz delit in nuthin els! Such, tho the clas iz larj, ar tu be pitid! Such ar cōpletli debard frōm thoz eesewizit enjoiments that Gōd intended hiz cresturz tu hav. The pur in hart onli ar the hu se beuti, yutiliti, eeselens, and puriti in ol the wures ev Gōd.

Becoz a corrupt person sez in a nud statū ev a human beig onli corrupshun, iz net an argument that the nud statū iz a fountin ev corrupshun,—but rather that the sol ev him

hu iz venij^z iz a feuntin ev corrupshun, and that the object vend ecsits the feuntin tu activiti, and that the product ev this activiti ev the feuntin iz the corrupshun sen. Ther iz an old seig that "beuti iz in the ī ev him hu beholdz, and net in the object beheld;" so corrupshun iz net in the object vend, but rather in the ī ev him hu venz the object. Wun persun wil lue with ecscwizit, elevatin, refinin delit upen the statq ev Venus de Medisi, anuther wil ven this wundrus pes ev art with egzactli-the oppozit effect. The ī iz fiesť for beholdin: the bran interprets hwet iz beheld. The ī fotografs the object: the bran interprets the fotograf. If the bran be simmetric in ol its parts, if the bran ev the beholder be simmetric, a thiŋ ev beuti itself, its interpreteshunz, uther thiŋz bein scwal, wil be thiŋz ev beuti; but, if the bran wonts simmetri, if the bran iz much out ev balans, if the bran iz a thiŋ ev uglines itself, its interpreteshunz can onli be ugli.

Sum wun me se that, az we ar born, so we ar, and we cannot help heu we se objects; hwether tu us objects ar thiŋz ev beuti or thiŋz ev uglines dependz upen our birth and development, over hwich we hav no centrol. Tu this we anser: Az we ar born so we ar at birth; but heu we ar at enī tim subseqwent

thertu dependz upen our on wilz, cupuld with our envirenments, the trainig ev thoz huz privilege or diti it iz tu instruct us, tran us, mold us &c., &c. No persun, at this staj ev the human famili, iz perfect at birth or at eni tim subsecwent thertu; but, thoz persunz hu atten narest tu perfecshun mac hwet progres the ahev, thru development under the gidans ev instructorz and favorig envirenments Instrucshun, and practis, the fud ev the mind, ecsersizez the bran and cozez it tu develop accordinli. If the mind iz fed upen corrupt thingz, unsimmetric thingz, thingz ev uglines, the bran ev cors wil be unsimmetric, ugli; if the mind iz fed upen simmetric thingz, thingz ev beuti, harmoni, puriti, temperans &c., the bran becumz simmetric, a thing ev beuti, and cep- abul ev appresheetig the beautiful in everi ob- ject it iz cold upen tu interpret. The mind iz ecsersizd bi hwet we fel, hwet we test, hwet we smel, hwet we her, hwet we se; the bran iz developt bi this ecsersiz, and in hwetever we this ecsersiz indicats. If corruptig objects on- li ecsersiz the mind, then thoz parts ev the bran onli or fulli developt that del with corrupt ob- jects and corrupshun iz the pursut ev the per- sun so developt; if simmetric objects, and ob- jects ev puriti, beuti, luvlines onli ecsersiz the mind, then thoz parts ev the bran onli hwich

del with simmetri, puriti, beuti and luvlines
ar developt, and the persun huz bran iz so
develop t inclinz tu liv a lif ev puriti and yus-
fulnes. In shört, the mīnd, the activiti ev the
mīnd, az we develop, determinz the development
ev the bran—yes ev the hol bedi. Hens the
poets eespreshun—

The bedi, from the sol, its form doth tæc.

For, form the sol iz, and doth the bedi mec.

Selomen woz a Sientist, a Naturalist, and
applid the sientific methed tu the investigate-
shun ev everi object, and felloed the sientific
methed in ol hiz ritingz. In Botani he woz a
master.

In Zoelooji he woz a master; and eij tho he
woz, he tot thez subjects az a public lecturer.

In Art he woz a master—in hiz da the mas-
ter ev the master. The man hu dezind hiz
Palas at Jerusalem haz a rit tu stand on
the rol ev fam bi the sīd ev Pracsitelez and
Micel Angelo. In fact, in everi natural ob-
ject hwich he veud he so the hand ev the Arci-
tect Divin wurcīn in accordans with the lōz ev
beuti, yutiliti, simmetri, and fitnes ev purpus;
in everithīn he constructed, he egzhibits the
lōz ev beuti simmetri, yutiliti and fitnes ev pur-
pus; in hiz ritingz he egzhibits the lōz ev beu-
ti, simmetri, yutiliti and fitnes ev purpus.
And espeshalli, in this dramatic poem, he

picturz, in the happiest langweaj the hiest formz in hwich beuti rezīdz,—az it iz yuniversalli cōseded that the human form, hwen perfectli de-veloppt, iz the most beutiful object the i can behold.

Solomen woz a voluminus rīter, and several ov hiz produeshunz hav cum doun tu us. In ol hiz rītinz chestnes and puriti ov stīl iz apparent. Nōr did this ecellens ov stīl cum ov ehans: hwīl he woz eminentli endowd with jenyus, in rītin, at lest, the ecellensi he achēvd depends much upen studiūs appliceshun ov the rulz ov retoric and ov lecsicōgrafi. He telz hiz sun: “The Prēcher sōt tu find out acseptabul wurdz; and that hwich woz ritten woz uprīt, even wurdz ov truth.” He woz a carful rīter and yuzd just the wurdz that wer suted tu eespres the īdea intended. Hens hiz rītinz bar the closest egzamineshun; and in casez in hwich we mā fēl unsertin hwether we cōmprehend hiz meniḡ, we mā rest ashshurd that the difficulti iz nōt in the langweaj he yuzēz, but rather in our wont ov abiliti tu cōmprehend the meniḡ ov wurdz—termz tecnicl and such az applid tu objects that egzisted and wer cōmmonples in hiz dē, but ar nōn nō mor—that formd a langweaj that woz yuzd in so erli a dē.

Tu māc an egzact transleshun iz nōt possi-

bul. In everi langweĵ, ther ar wurdz that hav no egzact scwivolents in eni uther. For this ther ar meni rezunz:

1. In wun cuntri egzists natural objects that ar net found in meni uther cuntriz. Thez natural objects hav namz hwich ar wel non tu the pepul hu liv in the cuntri, but imperfectli comprehended bī the pepul ev thoz cuntriz hu spec a different langweĵ, and liv in a cuntri in hwich thez natural objects du net egzist. Tu illustrat, in Palestīn, in the dez ev Solomēn, at the lest, egzisted animalz the namz ev hwich we translat, 'ro,' 'hīnd;' but in this cuntri we hav no animalz ev thez cīndz, and the termz 'ro' and 'hīnd' ar net veri eespresiv tu the averēĵ rēder.—Agen ther grū in erli tīmz, at lest in Palestīn, lushus, edibul fruts, unlic eni that gro in the colder parts ev ous cuntri. The namz ev thez fruts or eni lic them, hav no egzistens in ous langweĵ. Becoz translatorz can du no better, the col thez fruts appulz,—notwithstanding ther iz an entīr wont ev evidens that appulz, such az we hav, at ol egzisted in Palestīn, in the dez ev Solomēn.

2. Dres and fashun vari in different cuntriz, and much mor in different eĵez. The nam ev an articul ev dres wel non tu wun pepul iz net non tu anuther, becoz the articul iz net yuzd *and perhaps* never sen bī them. An articul ev

dres, indispensabul tu the anshents, me net at ol be yuzd bī modern focs, and net even non tu them.

3. Methodz ev liviṅ differ wiḏli amuṅ different pepulz; the also differ veri gratli in the sam cuntri within a feu yerz—and veri much mor in the laps ev a feu theuzand yerz. The prōses ev lif—the wure pepul must du tu liv—hav nemz. Thez nemz can redili be understud onli bī thoẗ hu ar familyar with the prōsesez, hwil thoẗ hu no net the prōsesez no net the nemz—and hav no yus for them. Hens thez nemz du net occur in the langweẗ ev thoẗ pepulz hu du net yuz the prōsesez.

4. Methodz ev travel ar net the sam in different cuntriz, nor du the remen the sam frēm ej tu ej. Inded, tu fragli acnōlej our ignorans ev the past and tu sho the difficultiz in giviṅ a perfect transleshun ev the old Hebru langweẗ intū Anglo-American we me stat that we no olmost az littul respectiṅ the modz ev travel and transporteshun in the tīmz ev Solomen az Solomen did about the cīnd ev cōnvaens that wud met the demandz ev our tīmz. Hens we ar illi preparēd tu cōmprehend the meniṅ ev meni ev the termz relatiṅ tu travel then in yus, and ar wurs preparēd tu giv, in Anglo-American, such termz az wil cōnve perfect reprē-

zentashunz ev the thiŋz ecsprest bī the termz found in the old Hebru tun.

Such, and meni mor ev net the sam cīnd, ar the difficultiz in the wa ev transleshun. Hens we must ecspect tu se nether a perfectli smuth renderiŋ ev this Drama, nor yet wun that wil enabul us tu se in everi wurd, nor yet in everi fraz, nor yet in everi sentens, just hwet the othor ecsprest tu thoz ev hiz de—tu thoz hu yuzd the Hebru langwej az he did, and understud ol its peculiaritiz. And yet we thiŋ we can, bī dilijent studi, elisit enuf tu anser ol the purpusez ev our tīnz,—inded, ol the purpusez that it woz intended tu anser tu us.

Meni cōmentatorz wud led us tu belev that the Seŋ ev Solomōn relets onli tu the Church and tu Crīst. We thiŋe this a mistec. Marrij and the famili iz the primitiv institushun,—the first institushun establisht bī Gōd amuŋ men. The Church in meni particularz iz patterned after the famili; and so clos acin in structur and in oriŋin ar the tw institushunz that meni ev the inspīrd rīterz reprēsent Crīst az a Brīdgram and the Church az a Brīd. Perhaps Solomōn himself had a noshun sumthiŋ līc this, & rather thiŋe he had. And, it ma be, that in rītiŋ this poem, he intended bī shoŋg the hīest tīp ev cōjugal lif—the possibiliti and the privilez ev a wedded twen—tu giv a general

for-shadoiŋ—a jeneral out-liniŋ ov the Cristyun Church. If so, he sartinli accompisht a tu-fold purpus in a veri happi we.

It iz our purpus tu tret this poem az wun that relets tu marrij. And in tretin it, we shal tri tu let the langwej ov the poet egzhibit the leftines ov the them, the puriti ov purpus in the *dramatis personae*, the pøuer ov connubial affecshun, the ever ardent dezir ov luvverz tu better the cøndishun ov ech uthur, the zel ov ech tu mec eni sacrificis for the cumfurts and wel-beiŋ ov the uthur, the pøuer, innat, that the brid haz in controlin and moldin the bridgrum, the elevetin, and refinin pøuer the bridgrum egzerts over the brid, and the blis attendin a chæst, devoted, wedded lif.

We ar net ov thoz hu hold that this poem relets onli tu the famili—tu wedded lif. We se in it anuther element—an allegoric, or mistic meniŋ, so tu spec;—but this we suppoz tu be secønderi tu its literal significeshun. For, hou shal we understand its allegoric or mistic significans, until we cømprhend its literal—its primari meniŋ?

Its allegoric or mistic meniŋ we lev tu thoz interpreterz huz espeshal diti it iz tu del with spiritual thiŋz and thiŋz mor intimetli reletin tu the church,—net that we thiŋe this fez ov the poem *unwurthi* the laborz ov our pen; but

rather that it iz entirli within ther prerogativ, and that the can du it with better gras and mor effishentli.

The felloig statments so fulli embodi our noshunz respectin sum fazez ev this poem that we cannot refren from her introducin them :

“The church, az wel az the sinageg, resevd this buc jeneralli az canonical. The reial othor apperz, in the tipical spirit ev hiz tim, tu hav dezind tu render a seremonial apppointment descriptiv ev a spiritual releshun; and this sen iz accordinli considerd, bi judishus riterz, tu be a mistical allegori ev that sort hwich indusez a mor sublim sens on histerical truthz, and hwich, bi the descripshun ev human events, shadoz out divin circumstancez. The sacred riterz wer, bi God’z condasenshun, othorizd tu illustrat hiz strict and intimet releshun tu the church bi the figur ev a marrij; and the emblem must hav bin stricigly becomin and ecpresiv tu the censepshunz ev the Juz, sins the anneest ideas ev peculyar misteris tu this apppointment, and imajind the marrij yunyun tu be a counterpart reprezenteshun ev sum original pattern in heven. Hens it woz performd amon them with veri peculyar seremoniz and solemniti, and with everi thin that cud giv digniti and importans tu its rits. *Solomon*, therfor, in selebratin the circumstance-

ez ev hiz marrij, wez naturalli led, bi a tren ev correspondent reflexhunz, tu consider that spiritual connecshun hwich it wez ofen empleid tu simboliz; and the idea must hav bin the mor forsbili sugjested tu him, az he wez at this peried preparin tu bild a tempul tu Gød, and therbi tu furnish a vizibul representashun ev the Hebru church. The spiritual allegori thus wurct up bi Selomen tu its hiest perfectshun, wez veri consistent with the profetic stíl, hwich wez accustumd tu predict evanjelical blesinz bi such parabelical figurz; and Selomen wez mor immediatli furnisht with a pattern for this representashun bi the othor ev the forti-fifth Sam, hu describz, in a compendius allegori, the sam futyur connecshun betwen Críst and hiz church.

But tho the wure be sartinli an allegorical representashun, meni lernd men, in an unrestrand egernes tu eesplen the seȝ, even in its minutest and most obscqr particularz, hav tu far induljd ther imajineshunz; and, bi endevurin tu nĩsli tu reconsil the literal with the spiritual sens, hav bin led beyend the boundariz hwich a reverens for the sacred Scripturz shud ever prescrib. The ideaz hwich the sacred rĩterz furnish concernin the mystical relashun betwen Críst and hiz church, tho wel *accommodated* tu ȝur apprehenshun bi the

allqzhun ev a marrij yunyun, ar tu jeneral tu illustrat everi particular contend in this poem, hwich ma be suppozd tu hav bin intenshunalli decorated with sum ornaments appropriat tu the literal construcshun. Hwen the jeneral analoji iz obvius, we ar net olwez tu ecspect minqt rezemblans, and shud net be tu curius in seciq for obscqr and recondit allqzhunz. Selomen, in the glo ev an inspird fansi, and unsuspihus ev miscensepshun or delibeiet pervershun, describz Gød and hiz church, with thar respectiv attributs and gresez, under cul-urinȝ familiar and agreabul tu mancīnd, and egzhibits thar ardent affecshun under the ȝthorīzd figqrz ev erthli luv. No similitqd, inded, cud be chozen so elegant and appozit for the illustreshun ev this intimat and spiritual allians, az a marrij yunyun, if cōsiderd in the chest simplisiti ev its first institushun, or under the interestiq sircumstansez with hwich it wez establisht amonȝ the Juz.

This poem ma be cōsiderd, az tu its form, az a dramatic poem, ev the pastoral cīnd. Ther iz a sucesshun ev tīm, and a chanȝ ev ples tu different parts ev the palas and roial gardenz. The persunz introdust az specerȝ, ar the brīdgram and brīd, and thar respectiv attendants. The interchanȝ ev dialȝg iz *carriid on* in a wild and digresiv manner; but

the spechez ar adapted tu the persunz with appropriet elegans. The companyunz ev the brid compoz a cīnd ev cōrus, hwich semz tu ber sum rezeimblans tu that afterwardz adepte in the Greshan trajedi. Solomēn and hiz cwen assum the pastoral simplisiti ev stīl, hwich iz favorabul tu the communicashun ev ther sentiments. The poem abeundz thruout with beutiz, and prezents everi-hwer a delitful and romantic disple ev natur, panted at its most interestig sezun, and describd with everi ornament that an inventiv fansi cud furnish. It iz justli entituld the Sēg ev Sēgz, or most ecesellent sēg, az beīg superior tu eni that an uninspird rīter cud hav produst, and tendīg, if properli understud, tu purifi the mīnd, and tu elevat the affecshun frōm erthli tu heavenli thīgz.

“ ‘Everi part ev the Canticulz,’ ” sez a modern rīter, “ ‘abeundz in poetical beutiz; the objects hwich prezent themselvz en everi sīd, ar the choisest plants, the most beutiful flouerz, the most delishus fruts, the blum and vigor ev sprīg, the swet verdur ev the feldz, flurishīg and wel-waterd gardenz, plezant streimz and perennial fountīnz. The uther sensez ar represented az regald with the most preshus odorz, natural and artīfishal; with the swet sīgīg ev birdz, and the soft vois ev the *turtul*; with milc and huni, and the choisest ev

win. Tu thez enchantments ar aded ol that iz beutiful and grasful in the human form, the enderments, the caresez, the delicasi ev luv. If eni edject be introdust hwich semz net tu harmoniz with this deljtful sen, such az the oful pröspect ev trömendus presipisez, or the wildnes ev the mountinz, or the honts ev the lienz; its effect iz onli tu hiten, bi the cötrast, the beuti ev the uther edjects, and tu ad the charmz ev varieti tu thoz ev gräs and elegans.'” (Bossuet's Preface to the Canticles.)

The *dramatis personae* in this pastoral drama ar for; The brüd, the brüdgrum, the feminin attendants ev the brüd, stüld in the tectst, the dötterz ev Jerusalem; and the mel attendants ev Solomön'z vinyard, or thoz mel servants huz wure it wöz tu attend and dres Solomön'z vinyard—the mel representativz ev the hol desent ev Adam.

The brüd iz suppozd tu be the dötter ev Fero, Cig ev Ejipt, tu hum Solomön wöz marrid. It iz sed that she wöz a ledi remarcabul for beuti ev form and amiabiliti ev sol; that she wöz bröt up with much car, and wel educeted bi her parents; but that she renöunist the Idolatrüs relijun ev the Ejipshanz, and embräst the Tru Relijun, the relijun ev the Hebruz; and *that* becöz ev this, her parents, brutherz and *sisterz* disond her and drov her out ev the reial

famili; and that she hens becam a laborer in her father'z vinyard in the south ev Ejipt. In the vinyardz she woz hwen Selomøn lerned her histori, a part ev hwich woz so replet with her devoshun tu the relijun ev the Hebruz, with her beuti ev form, and amiabiliti ev mannerz, that he becam enamord ev her, and mæd arranjments with Faro tu tæc her az hiz wif.

The bridgrum iz suppozd tu be Selomøn, sun ev David, Cij ev Izrael,—the man ev hum Gød declarz: “I hav given the a wîz and understanding hart; so that ther woz nun lîc the befor the, nether after the shal eni arîz lîc un-tu the;”—a man hu, perhaps, attend nerer tu perfecshun—in form ev bœdi and ev mînd—than eni uthar wun that haz livd, or ever wil liv.

The dœterz ev Jerusalem—or suppozd tu be the ælet ev the wimen ev Jerusalem—or ev Selomøn'z cigdum—az representativz ev ol the feminin desendants ev Adam. The dœterz ev Jerusalem, sem tu hav constituted a cœrus ev feminin attendants hu wer ever, or nerli ever, with the brîd, tu be her companyunz, tu wet upon her, tu serv her, tu attend tu her apparel, her apartments &c., &c., and tu sher az much az possibul her fœrtyn, tu no ev her ol that it woz prudent for her sees tu no ev the lif ev a brîd. Thez wer tu lern ev her, and tu

fello her and tu regard her a paragon ev femel
 ecellens,—an ideal hwich the shud ever hav
 befor them in the worfer ev lif.

The mal repræsentativz, stild in the teest:
 “Theu that dwelest in the gardenz;” sem tu be
 thoz huz biznes it woz tu til the soil ev, tu
 dres the vīnz ev, and tu gather and tac cār ev
 the frut ev, Solomēn’z vinyard, az a tip ev ol
 mancīnd, everi-hwar engējd in the biznes ev lif.
 Thez wer, everi-hwar and olwez, tu lern ev her
 tēchiṅ—both bī her prēsepts and her egzampul.

SOLOMON'Z SOW.

Chapter I.

1 THE SəJ ɔv səJz, HWICH IZ SOLOMON'Z.

2 *The Brīd eescləmz*: Let him cīs me with
the cīsez ɔv hīz mōuth: fōr thī luv iz better
than wīn.

NOTS.

1. This vers, 'The SəJ ɔv səJz, hwich iz Solomen'z,' we ma regard the titul ɔv this poem. Solomen cəmpəzɔd, a θəuzənd and fiv səJz ɔr poemz, ɔl ɔv hwich, we deit net, wer finisht in the hiest dɛgrɛ ɔv poetic art, (Se C'ijz 4: 30—32); but, this wun he deklarz tu bɛ the SəJ ɔv səJz hwich wer cəmpəzɔd bī Solomen: that iz tu sɛ, the most ɛsɛllent ɔv ɔl the səJz hwich Solomen cəmpəzɔd.

Fōr deklaring this the SəJ ɔv səJz Solomen ma hav had meni rezunz. But it sɛmz tu mɛ that the men rezun wɛz the THEM—the subjɛt ɔv hwich it trɛts,—the relɛshun ɛgzistīŋ bɛtween the huzband and wif. The first instityʃhun establisht Lī Gɛd in the hūman ras wɛz marrīj. This instityʃhun iz net onli the oldest, but the most important, and the wun hwich affɔrdz tu man the gratest cūmfurts and the gratest enjɛimɛnts, and the wun ɔut ɔv hwich gro the gratest blɛsīŋz. Tu sɛJ ɔv this first, and best ɔv ɔl the instityʃhunz vɛuchseft tu man, and tu portrɛ the relɛshunz that ɛgzist bɛtween man and wif, the dūtiz and the pɛssībilitiz ɔv the marrīd twɛn, and tu pīctyʊr the ɛstīmɛshun in hwich the wif shud ɛvɛr hold hɛr huzband and the huzband hīz wif, iz shurli a grand adventyʊr, and hwen so wɛl dʊn əz we fīnd it in this drama, it mɛ wɛl bɛ stīld the SəJ ɔv səJz.

2. *The drama begīnz with a burst ɔv ɛscləmɛshun frɔm the*

3 Becoz ev the savor ev thi gud ointments, thi nam iz az ointment pord forth, therfor du the virjinz luv the.

brid. In jéius antisipeshun ev the futyur, she ecsclémz : Let him cis me with the cisez ev hiz mouth. She then assinz a rezun for her dezir tu be cist, in the wurdz : For thi luv iz better than win.

The anshent Juz, it samz, nu wel the yus and netyur ev win. In erli daz, everi-hwer and espeshalli in Palestin, Ejipt, Gresa, Rom, Span and Carthaj, win wez mor jeneralli yuzd than tu-da and veri much mor jeneralli yuzd than it iz neu bi the pepul ev America. In meni parts it wez yuzd diluted with woter az a beveraj after melz,—espeshalli bi the welthi. Tu thez pspulz coffe and te wer net non, and ecseptij win, ther wez no egzhilarant dripc. Hens, ol nu the egzhilarant effect ev win—the invigoratij, plezhur-givij, joi-inspirij effects ev a goblet ev win. The luv ev her huzbund—betocend in a cis—she declarz iz mor egzhilarant—mor susten'g—than this far samd beveraj.

3. In Palestin, and in uthér Estern cuntriz cozmétics in the form ev ointment wer much in vog—espeshalli in the hier wocs ev lif. Az alcohol, and uthér solvents sutable tu dizzelv substanzes that contén fragrant odorz, had net yet cum intu vog, oliv oil wez much yuzd az the bes ev cozmétics and perfumz, and the oil charjd with the fragrant odorz wez cold *ointment*. The preparashun ev ointment wez the espeshal wure ev a cind ev profeshunal character stild an Apothecari.

In meni casez the fragrant odorz wer obtand from gumz, rezinz, barks and the lic. Thez wer redust tu powder bi the Apothecari, soct in woter for a ley hwil, incorporated with oil bi stirij, subjected tu het until ol the woter wez evaporated, and then strand tu form a cler licwid.

Hens, an ointment, prepard in this wa, wez net solid, az ointments that we yuz ar, but rather a licwid—oili and bland—szi tu por, ezi tu appli tu the fas, her, hed, handz or clothij and redolent ev egzhilarant perfum. Hens "ointment pord forth" wud sun render the ar ev an apartment fragrant with its perfum and ol therin wud shar its egzhilaratij influens.

The fraz "savor ev thi gud ointment" I understand tu be ag-

4 Drø me.

The corus ev attendant virjinz appruvigli ecscləm: We wil run after the.

The Brīd stats: The Cij hath brōt me intw hiz chamberz.

The corus ev attendant virjinz appruvigli ecscləm: We wil be glad and rejeis in the; we wil remember thī luv mor than wīn: the uprit luv the.

urativli yuzd, in lū ev the fraz, "the influens ev thī gud cwalitiz." Hens we ma understand the passaj: Becōz ev the influens ev thī gud cwalitiz, thī caracer iz ever egzertig its egzhilarant influens, and for this rezun du the virjinz luv the.

4. In the fraz "drø me" † thiŋe the brīd intimets her felig ev imperfeshun, and wōnt ev perfect adaptashun tu her brīdgrum'z nsdz and dezerts, and invocz hiz influens tu inclin her studiūsli tu him, that bī studiig hiz caracer, test, and nsdz she wil becum better molded tu hiz idēal ev perfecshun, and better sqted tu hiz nsdz, az a companyun. The corus ev virjinz attend her, appruv ev her cōrs ev acshun, and ecscləm, "we wil run after the," in hwich the declar that the wil mac hest tu cōform tu her sentiments and tu her we ev duig in ol thiŋz respectig the tretment ev a brīdgrum.

In the ecspresshun "the Cij haz brōt me intw hiz chamberz" she shoiz that she realizez the pozishun that she iz neu tu hold, and that she felz that she haz bin bī this act ev the Cij hīli enurd.

The corus ev virjinz then shu ther appruval ev the cheis the cij haz mad in selectig her az a brīd, the shar in the enur and happines that iz folig tu her, and declar that the wil ever remember the puriti ev her luv, and that ol that ar uprit appruv her cōrs, and luv her becoz ev the fragenes ev her manner, and her zel tu be a faithful wif.

The declarashun "the uprit luv the" iz sertinli a hī encomium, and shoiz heu cenli the attendant corus ev virjinz persav her motivz and endōrs her cōnduct.

5 I am blac, but cumli, O ye dōterz ev Jerusalem, az the tents ev Cedar, az the curtinz ev Solōmen.

5. Tu be lysid, this vers nedz tu be transpoz'd, we thiŋc, sumhwet thus: I am blac. az the tents ev Cedar, but cumli, O ye dōterz ev Jerusalem, az the curtinz ev Solōmen.

Ther ar thoz hu assum that the brīd ev hwich Solōmen sigz in this poem wez the dōter ev Faro, Cīg ev Ejipt; that this dōter erli reneunst the Idolatrus wurship ev the Ejiptshanz and embrast the Tru Relijun, the relijun ev the Hebruz, and bī daig so incurd the displezhur ev her parents, brutherz, sisterz &c., and wez fōr this offēns sent out ev the reial famili into the seuth ev Ejipt and thar compeld tu tend vinyardz and the lie; that hwil ther, in that occupeshun, she becam sun-burnt—tōni or brōun,—blac az we se; that Solōmen herd ev her, ev her ad herens tu the Tru Relijun, ev her accomplishments, beuti, up-rītnes, &c., becam enamōrd with her, and med a cōtract with her father, the Cīg ev Ejipt, tu marri her, (I Cīgz, 3: 1). Accord-igly hwēn she cam north tu Jerusalem, she found herself amōg thoz ev hwīter scin, and mor delicat complecshun. She felt that fōr her apperans an apeloji wez dū and that an ecsplanashun shud be mad. Therfōr she entrets them tu luc net upōn her becōz she iz blac—that iz, that the shud net disden her becōz she iz blac—sun-burnt—the rezult ev ecspozhar tu the wether and arduus wōrc beneth a semi-tropic sun; and admonishez them that ther ar uther cwalitiz and grasez that transend hwītnes ev scin, and delicatnes ev complecshun—namli, beuti ev fōrm, simmetri ev parts, perfecshun ev fizic', jentulnes ev mannerz, a trend intellēct—hwich several cwalitiz yunited in wun persun constitutīg cumlines, wez her espeshal fōrtiun. In respect tu cumlines—perfecshun ev fōrm, development ev fizic' and mental tranīg, she must hav cenli felt her superieriti over the dōterz ev Jerusalem and must hav bin fulli cōvinst that perfecshun ev fōrm wud enabul her tu ever menten this superieriti, els she cud net hav dard tu mēc such a bold statment az Solōmen her puts in her mōuth: Tho I am az blac—az sun burnt—az the wether-bsten, mildyd tents ev Cedar, I am az cumli az the curtinz that fōrm the draperiz ev Solōmen'z Chamberz.

6 Luc not upen mē, becoz I am blac, becoz the sun hath luct upen mē: mī muther'z children wer aggri with mē; the med me the ceper ov the vinyardz; but mīn on vinyard hav I not cept.

7 *The Brīd addresez the Brīdgrum*: Tel mē, O thou hum mī sol luveth, hwar thou fedest, hwar thou mæcest thī floc tu rest at nun: for hwī shud I be az wun that turneth asīd bī the flocs ov thī companyunz?

Cedar iz the nam given tu that part ov north-western Arabia that joinz Palestin. The pepul wer desendants ov Ishmael; the wer nomadic in habits and subsisted bī tendīg flocs and herdz. The dwelt in tents and mūd frōm plas tu plas at wil.

Thar tent cūverz wer not med ov hwīt material az tents neu ar,—ov cotton, linen, or hemp. The wer med, perhaps, frōm the her ov camelz and blac gots: hens the ecspreshun: "blac az the tents ov Cedar."—Hēuever the wurd her translated blac, rather menz "darc az the erli dōn."

The frez "dōterz ov Jersusalem," I thiŋc menz, her attendant corus ov wimen az representativz ov ol the femalz ov the liŋman ras. The wurd dōter iz ofen yuzd tu signifi wimen in jeneral (Se Preverbz xxxi: 29).

6. "Mī on vinyard I hav not cept" mē men: Bizi in tendīg the vīn, in the open ar, beneath a semi-tropic sun, I hav not rezorted tu thozartifishal shedz that mīt hav cept of the tannīg rez ov the sun, nor so drest miself az tu prevent frōm mī fes, nec, armz, and handz the acses ov the het, tannīg ar, nor yet rezorted tu the yus ov thoz cōzmetics that mīt hav prevented the "tan," or remūvd it az fast az it formd. I preferd hwīl thar tu attend tu the biznes assind mē, and adapt miself tu mī envīrēnz; and neu that mī wure iz chenjd, I ecspect tu appli miself az seduŋlusli tu it, tu cōnform tu ol thiŋgz that mī nū vocashun rescwīrz, and be molded intū hwetever mī prezent envīrēnz shap mē.

7. *The brīd tu be mor sartin az tu her dūti in her nū, rela-*

8 *The Bridgrum addressez hiz Brīd* : If thou no net, O thou forest amug wimen, go thi we forth bi the fuststeps ev the floc, and fed thi cidz besid the shepherdz' tents.

shunz ascs for instructhun az tu hwer she shal be empleid tu the best advantej tu her bridgrum. In this incwiri she shoz grat solisitashun lest she shal unwittingli be empleid rather tu the advantej ev hiz companyunz than tu the advantej ev himself. In this incwiri ther iz a sho ev grat prudens, and ev a cwaliti that can onli ender her tu her bridgrum. The brīd that so zelusli secs her bridgrumz interests iz shur tu enjender in the buzum ev the bridgrum not onli the wormest, the tenderest and the most cherishing affecshun, but also that boundles confidens, that inshurz tu her the gratest liberti, fredum and latitud ev movment—az iz wel shon in the repli that the bridgrum mad in the felloiŋ vers. In this repli he specs ev her vocashun az beig lit and pleziŋ—fediŋ her cidz—bi hwich perhaps we ar tu understand attendiŋ tu thoz thiŋz that enlarj and adorn her mind, develop, tu a hīer degre ev ecellens, the beuti ev her corporeal form,—attend tu her children that the ma verj tu perfecshun under her maternal gidans ; he then advizez her that in preseccutiŋ her dūtiz, she can hardli go astrā, that the onli rescwirmēt that he mæcs iz that she be ever ner tu hiz floc,—hiz interests—that she ma subsist upen hiz fortyun, enjei thoz thiŋz that ariz from hiz capital and laborz,—and not be dependant upen utherz and a nysans tu the communiti.

Tu giv grater latitud, and tu aleu the brōdest yus ev the most commonples metifor, this drama iz constructed much after the pattern ev pastoral poetri,—espeshalli so in sum ev its parts. Accordiŋli, her she addressez her bridgrum—netwithstandiŋ he iz Selomen, the most lernd, the wizest, and the most selebrated ev ol the cinz ev the erth,—az a shepherd ; and he in respondiŋ tu her (in vers 8) assumz the shepherd'z vocashun, and addressez her az tho she wer a shepherd'z wif, and subjected tu the customz and wurc ev shepherd wimen.

Under the similitud ev a shepherd, accordiŋ tu yusaj in *pastoral poetri*, *Selomen* iz in pozishun tu spec tu hiz brīd and tu

9 I hav compard the, O mi luv, tu a cumpani ev horsez in Faro'z chariets.

10 Thi checs ar cumli with roz ev juelz, thi nec with chenz ev gold.

11 *The Brid'z attendant virjinz sa:* We wil mac the borderz ev gold, with studz ev silver.

spec ev her, and ev hiz affecshun for her, ev her beuti ev form, grasez and charmz, that wud illi becum him in the attitud ev a Cig. Under this similitud the brid also, accordig tu the yuzejz ev pastoral poetri, specs tu her beluvd, and ev him,—the perfecshun ev hiz form and ev hiz grasez az the apper tu her iz, in a we that wud utherwiz apper fulsum and offensiv.

9. The bridgrum nou addressez hiz brid in termz ev prez,—respectig the elements ev the beuti ev her form, and the charming effect that her juelri adz. Herupen her attendant virjinz, delited with Solomon'z ecsprest appreshiashun ev the ornamenteshun over hwich the hav charj—at lest tu sum ecstent—interpoz the ecspreshun: We wil mac the borderz ev gold with studz ev silver; we wil ad uther ornaments tu plez thi bridgrum;—we wil ornament thi dres—mac the border ev it ev gold, and the studz—(or butunz that fasen it together) ev silver.—A richer, a mor substanshal and a mor tastful trimmig tu the dres ev a ladi, even if she be Faro'z doter, and Solomon'z brid, can hardli be consevd. And then let it be rememberd that in planig this ornamenteshun, (az in ol uther casez in hwich art iz so richli displaid in this poem,) Solomon iz the othor,—the effect iz the rezult ev hiz machles artistic jenyus.

We ma assum that the horsez driven tu Faro'z Chariet wer noted for "stil," and the harnes for splendör. Az Ejipt borderz upen Arabia, the cuntri in hwich the hors attenz perfecshun, we ma consev that Faro'z Chariet tem (cumpani ev horsez) wer ev this famus stilish stec,—animalz ev gret beuti ev form, and ecswizit gras ev carriij. That the brid, az wel az Solomon himself, had ofen admird her fater'z tem adornd with ol that art, supported bi regal welth, cud du, iz net tu be douted; and that in

12 *The Brīd declarz*: Hwil the Cīg sitteth at hiz tabul, mī spīcnard sendeth forth the smel therov.

13 A bundul ov mir iz mī wel beluvd untu me; he shal lī ol nīt betwīcst mī breasts.

14 Mī Beluvd iz untu me āz a cluster ov camfir in the vinyardz ov En-ge'dī.

compariŋ hiz brīd tu Faro'z Chariet tem, so fār az beuti ov form, gras ov carriŋ, and displē ov ornament iz censernd, Selomēn net onli compard her tu that with hwich she wēz veri familyar, and hens cud fulli comprehend, but tu that hwich, perhaps, for "beuti and stil" wēz selebreated az machles.

12—14. Hwil the Cīg sitteth at hiz tabul, that iz, hwil the Cīg iz entertaniŋ hiz reial gests at banqwets, mī spīcnard sendeth forth the smel therov: that iz, thoŋ grasez hwich ar natural tu me and thoŋ embellishments hwich ar the rezults ov mī yanyun with wun so wel calculated tu develop in me refinēd ewalitiz, and tu adorn me with thoŋ rich juēlz that set the elements ov mī beuti in the best līt, so that I apper tu the best advantaj, ever egzert a cherful, enliveniŋ, elevatiŋ, refiniŋ influens, az spīcnard ever sendz forth its plezant egzhilaratiŋ odorz.—Tu sit at hiz tabul—tu entertan hiz gest in a public wa. Az she formd a part ov the compani, she wud be a lediŋ object ov attracshun and inspīr lif, digniti, gras and a spīrit ov refinement and cultyar that wud tend net onli tu plez, but tu purifi and elevat.

Spīcnard wēz a veri rar and a veri cōstli perfum, much yuzd bi thoŋ hu cud afford it. It iz selebreated az the swetest, most agreabul, and most egzhilarant ov ol the perfumz yuzd bi oriental pepul, (Se chap. iv.; also Marc xiv: 3—5; also Jēn xii: 3—5).

Bi the oriental pepulz hu liv in wōrm climates, perfumz ar much mor yuzd, *becōz much mor neded*, than the ar bi the pepul ov America. The yus ov a perfum iz thre fold:

1. It ecsīts the olfactori nervz agreabli, and produqsez an egzhilarashun in ol hu smel it.

2. It iz, tu a serti ecstent, disinfectant—and destrōiz, decom-

pozez or renderz nūtral, thoẝ odorz and effluvia that ar necshus.

3. In casez in hwich bēdiz ar smittin unplezant odorz, if a perfum pezzest ev preperitiz that ecst the olfactori nervz mor pēu-erfulli than dū the unplezant odorz, we persev onli the smel ev the perfum—the bad odor iz cild or dround.

In most worm cuntriz, the swet ev persunz, and uther scēg-shunz, such az the product ev the glandz in the arm-pits—and elshwar, iz offensiv and veri depresin tu ol, even hwen the persun bathz ofen. Hens the ned ev disinfectants tu destrōiaz much az possibul thoẝ offensiv odorz frēm hwich the cannot frē them-selvz in eni uther wē, tu dround thoẝ the cannot destrei, and tu cēp, az hī az possibul, the spirits, hwich, without the egzhilarant effects ev the perfum, wud be deprest. Hens the custum, amug oriental pepulz, ev sprigelin the florz ev gest-chamberz with perfumz, and that ev offerin gests perfumz az sun az the enter the hōus

The *nardz* or perfumz ev the anshent pepulz ev the Est wer veri nūmerus; but spic-nard, the oil frēm the spīcs ev the plant *Patrinia jatamansi*, camfir, mir, aloz, and casha or sinnamon, wer the chēsest and the most selebrated.

Respectin the camfir ev the anshents we no veri littul. It sēmz tu hav bin a selebrated perfum; perhaps sumhwet yuzd in medisīn, az wer ol uther substansez that wer gud perfumz. Sertinli the camfir ev the anshents iz net identical with the cam-fōr neu yuzd az a medisīn.

Mir haz bin selebrated frēm the earliest tīmz fōr its egzhilarant, plezant odor. It iz a gum-rezin hwich formz out ev the sap hwich uzez frēm the barc ev the plant hwich botanists col, *Balsamodendron myrrha*—a smol tre that groz abundantli in *Arabia felix*. It occurz in terz or smol irregular pesez veri in siz frēm that ev a hezelnut tu lumps an inch and a haf in diameter. It haz a veri agreabul, egzhilarant odor, a sumhwet bitter tast, with sum degre ev astrinjensi. Az a medisīn it iz yuzd az a stimulant tonic. Anshent fizishanz prizd it mor hili than med-ern wunz dū.

Hwil the best mir iz brēt frēm *Arabia felix* the fōrests ev the northern cost ev Africa, and thoẝ ev the Est Indiz, abound in the Mir-tre and furnisht most ev the articul neu found in marcet.

The Mir-tre iz smol “with stunted trunz, covered with a hwit-ish grē barc, furnisht with ruf abortiv branchez terminatly in

15 *The Bridgrum repliz*: Behold, thou art far, mī luv; behold thou art far; thou hast duvz' iz.

spinz." It haz ternet levz and groz "in dworfish thicets, intersperst amon̄ the *Accashiae* and *Euphorbiae*. The jus egzudz spontaneousli and concretis upen the barc.

EN-GE'DI—"the feuntin ov the cid." on the west shor ov the Ded Se. Hi up in the sid ov a step hil, amid the got pastyurz, bursts from the lim ston a sprig ov worm woter, hwich plunjez, and plashez, and porz and tricelz deun over the rocs ov the hil-sid til it rechez a narro plan that egzists between the hil and the se. Thru this narro plan the ril floz tu the se—renderin̄ the soil fertil, and convertin̄ the littul plan inta a most beutiful garden. The cataract formd bi the mountin ril net onli mecs the hil sid pictyuresc', but also, bi the dashin̄ ov the woter agenst the rocs, and porin̄ inta sethin̄ pulz, much spra iz formd hwich, absorb'd bi the er and wafted her and ther constantli ceps the vejjetashun ov the hil-sid bathd in a moist atmosfer—hwich net onli ceps the foliej and fleuerz ov the vejjetashun ever fresh and verdant, but renderz the groth ov them luscyrant and the spectacul grand.

Enshentli this hil-sid wez coverd with vinyardz, planted and tended in the most artistic wa, and famd for the luscyrans ov the groth ov its vinz, and the ecellens ov its graps.

Perhaps amon̄ thez vinz gra, tu a hī degre ov perfecshun, in tufts, bunches "or clusterz" sum rar aromatic plant that, with its fleuerz, net onli helpt tu beutifi the prospect, but servd both az a beutiful nozge and a cheis perfum.

Az the clusterz ov camfir groin̄ amid the vinz upen the hil-sid ov En-ge'di serv tu beutifi the vinyardz, and bi ther fragrans minglin̄ with the egzhilaretin̄ odorz ov the vin, render the er in the visiniti ov this grand prospect delitful and invigoratin̄, so the ecellensi ov mī beluvd, net onli adz gras tu ol the charmz that pezzes, but hiz gud influens ever elevats and delits me,—ever envirenz me with an atmosfer that condysez tu mī gratest enjoiement, and mecs me apper tu urtherz tu the best advantaj :

15. *The compliment that the bridgrum her pez hiz brid iz hī inded. Beuti ov iz wez espeshalli regarded bi the enshents;—*

16 *The Brīd respondz*: Behold thou art far, mī beluvd, ye, plezant: also our bed iz grēn.

and the persun ev tast tu-da cōunts mor en the beuti ev the iz than upen the beuti ev eni uther wun thiŋ. And rīlī so. The iz ar the “windoz ev the sol.” Thru the i we luc intw the secret chamberz ev the sol. If the i iz pur and plezant, clēr, sērē and grashus, it compensats fōr meni a defect in uther parts ev the bedi. But a bad i telz a tal ev cōrrupshun that egzists in everi part ev the bedi pōzzesiq it.

The iz ev the duv hav ever bin noted fōr ecsellens ev beuti,—indicativ ev jentulnes, tender affecshun and puriti.

16 Bī the ecspreshun, “our bed iz grēn” mā be ment: wē ar yug: wē ar at that periōd ev lif dūriŋ hwich luv iz ardent, the sensez cān, and the susseptibilti fōr enjōiment the hīest,—dūriŋ hwich wē count espeshalli upen fizical development and perfecshun ev fizic/.—Betwen the yug and the old ther iz a grāt cōntrast. Dūriŋ matyrer yerz les estem iz had fōr fizical beuti, and the acwizishun ev nōlej, wizdum and the development ev the hīer elements ev mīnd ar mōr regarded. Frōm birth tu deŋh, thru infānsi childhud, adolessens, manhud and old ej, ther iz a transizhun in hwich fizical beuti declinz and spirityal beuti develops. The beuti and attracshunz ev an infant nēdz nō cōmment; at nō uther stāj ev lif haz the human fōrm cōsisted ev sō meni grēsez; but spētansusli men ripen with yerz. Under cultyār, the mīnd develops, refinz and simmetrizez, and attēnz nērest tu perfecshun in advānst lif. The old persun iz dēr—and luvli—not in pallēr ev scin, rigcōuld fas, grā hērz, surgēn iz, les ev tēth, and uther inevitabul cōnsēcwensēz ev old ej, but in plezantnes ev mannerz, wizdum that cumz ev ecspēriens, jentulnes that fērz tu offend and sēs tu elevat, tragēwilti that sprīgz frōm a cōnshusnes ev rectitūd, and pīeti that telz ev a wel spent lif and a wilignes tu cwit the affārz ev lif and enter intw that “rest that rēmēneth tu the pēpul ev Gōd.”

Solōmen puts in the mōuth ev hīz fizicalli bēutiful yug brīd, nōt the cōshus laggwēj ev an ecspēriēnst, prudēt matrōn, nōr yet the spēch ev a wīz, cōshus grānd-mūther, but rather the egzuberant wurdz ev an ardent, infatygated, impulsiv yug virjīn.

17 The bemz ev our hous ar sedar, and our rafterz ev fir.

Chapter II.

1 *The Bridgrum declerz*: I AM the roz ev Sheren, and the lili ev the valliz.

He adapts the langwej tu the ej ev the spocer and the them under discushun.

17 She specs ev the yanyun, that the hav formed az wun wud spec ev a bildin. The timberz, the bemz that ti it tugether and giv it strengt and firmnes, ar ev sedar—the wud that woz selebrated amon the Juz for strengt and durabiliti, beuti and elegans; the rafterz, the rufiz, that hwich protects from the storm and the sun, ar ev fir,—the timber, necst tu the sedar, most noted for beuti ev finish lwen wurct, and most noted for durabiliti,—thus simbeliziz the strengt ev thar yanyun, the perminens ev thar yanyun and the protecshun and shelter (tu her at last) hwich thar yanyun effects.

NOTS.

1. The Bridgrum her declarz hiz conslusnes ev hiz beuti, hiz wurthines and hiz influens.

Sheren “iz that brod rich tract ev land hwich liz between the meuntinz ev the sentral part ev the Holi Land and the Mediterranean Se—the northern centinqashun ev the *Shefela*.” This woz a district ev “pastyur for cattul, hwar the reial herd ev David grazd; the beuti ev hwich woz az jenealli recognizd az that ev *Carmel* itself.” This plan abounded in flouerz ev gret beuti,—espeshalli the tol, grasful and stricij scwil—ev fragrant odor, “a simile for ol that a lover wud ecspres.”

“The roz ev Sheren” iz suppozd tu be a bulbos plant ev the lili order,—the *Narcissis Tizetta*, a beutiful and veri fragrant scwil, and net a plant ev the roz order, az botanists ret flouerz.

For sentyuriz, comen pepul hav bin inclind tu col eni es-ewizidli beutiful flouer ev hwich the du net no the proper botanic

2 Az the lili amug thornz, so iz mī luv amug the doterz.

3 *The Brīd repliz*: Az the appul-tre amug the trez ev the wud, so iz mī beluvd amug the sunz. I sat deun under hiz shado with gret delit, and hiz frut woz swet tu mī tast.

4 He brot me tu the banqwetig hous, and hiz banner over me woz luv.

nam, a roz or a lili. Ev this circumstances no deut, the translator ev our Bibul tue advantage hwen seey a nam for the fleuer her cōld "roz ev sharen."

Nor hav the gen impardonabli astrō sins the term *roz* haz ever bin applid tu the most beautiful ev fleuerz.

Ilwet particular plant iz ment bi "the lili ev the valli" iz veri unsertin. Ther ar several shoi speshez ev lili growin wild in the Holi Land, but tu hwich ev them this iz referd it iz net possibul tu tel. Dr. Thomas (in the Land and the Buc, i. 394) describz a lili that semz tu anser the requirments. He stats: "This Hāle lili iz veri larj, and the inner petalz met abov and form a gorjus canopi, such az art never approcht, and eij never sat under, even in hiz utmost glori. * * * We col it Hāle lili becōz that it woz her that it woz first discoverd. Its botanical nam, if it hav wun, I am unaccwented with. * * * Our fleuer delits most in the valliz, but iz also feund on the mountinz. It groz amug thornz, and I hav sadli laserated mī handz in ecstracating it from them. Nuthing can be in hier contrast than the lucsqurant velvety softnes ev this lili and the crabbed, tanguld hej ev thornz about it. Gazelz stil delit tu fed amug them; and yu can scarsli rid thru the wudz north ev Teber, hwer thez liliz abound, without fritening them from ther fleueri pastyar."

2. The bridgram neu net onli declarz the escwizit beuti, puriti and luvlines ev hiz brīd, but also contrasts her cwalitiz with thož ev uther wimen, az the cwalitiz ev the liliz ar contrasted with the thorn, amug hwich the gro.

3. She declarz the confidens that she haz in her bridgram;

5 Ste me with flagenz, cumfurt me with ap-
pulz; for I am sic ev luv.

6 Hiz left hand iz under mi hed, and hiz rit
hand doth embres me.

7 I charj yu, O ye doterz ev Jerusalem, bi
the roz, and bi the hindz ev the feld, that ye
stir net up, nor awac mi luv, til he plez.

the influens he haz over her and her appreshiashun ev hiz sup-
port and car over her. She contrasts this fitnes ev her bridgrum
tu brij support, cumfurt and happines tu her, tu the fitnes ev
uther men, az the appul-tre iz contrasted with the wild trez ev
the forest.

Just hwet tre iz ment bi the term appul iz a matter ev disput.
The term appul, bi the anshents, wez yuzd tu signifi almost eni
cind ev edibul frut that grw upen trez—larj or smol. The ap-
pulz ev the Holi Land ar scarsli edibul; the cwinsez that gro
thar ar veri fragrant, and thar fragrans iz veri agreabul and veri
egzhilarant, but the cwins iz net "swet tu the tast." The sit-
ron-tre hwich iz ner acin tu the orenj, az wel in apperans and
refreshij and restorativ cwalitiz ev frut az in apperans and egz-
hilarant fragrans ev foliej and fleuer, groz thar, and meni thiŋe
this iz the tre indicated. Orenjez neu gro in Palestin; but meni
deut that the did in the tim ev Solomen. It iz belsvd that the
orenj ev Palestin haz bin introdyst within a feu sentyuriz.

The orenj or sitron sem tu pezzes the cwaliti assind tu the tre
and frut her menshund.

5. Flagenz ar bettulz or vesselz for centanij licwidz—mostli
win, or milc. The term flagen iz her yuzd az a figur ev meten-
imi; win, that hwich iz centend in flagenz, iz sertainli the thiŋ
tu be yuzd tu "sta" her, or tu stimulet or support her.

6. "This iz a reprezentashun ev the tenderest affecshun ev a
huzband for hiz wif hwen he sez her in danger tu fant." *Bp,
Patrick.*

7. She her shoz her tender cherishij regard for her bridgrum
and solisitashun for hiz cumfurts. She specs ev him az enjoiŋ

8 *The Brīd statz*: The vōis ev mī beluved !
 behold, he cumeth lepiŋ upen the mountinz,
 scipiŋ upen the hīlz.

9 Mī beluved iz hīc a ro, or a yung hart:
 behold, he standeth behīnd our wōl, he luceth
 forth at the windoz, shoīŋ himself thru the
 lattis.

a nedded cwiet nap—that me be advantageus after a sezun ev toil, eespozhur, anziēti, or les ev slep durīŋ a pressediŋ nit. In this charj she shoꝝ a regard for him, hīz nesessitiz, hīz cumfurts, and hīz enjōiments that iz net inferior tu that hwich she haz just declared that he held for her.—Inded, affecshun and regard must be resiprocal, the ar groths that depend upen resiprocal encurejment ;—ether cannot attan a hī degre in the brest ev the wun without that mutqal encurejment hwich emanats frēm, an egzistens ev a cīndred elment in the brest ev the uther. Neglect on the part ev the wun saps the groth-substans and dworfs the groth in the brest ev the uther—if inded it duz net starv the vītal element intū deca and deth.

That Solomen puts both ev thez declarashunz in the mōuth ev the wif, iz remarcabul. But the secwens in hwich the fello iz the natqral wun,—first the sūtor'z part iz acted and then that ev her hu iz sōt. This faz ev conjugal relashun cud scarsli be better portrad.

“The roz and hīndz ev the feldz ar plezant creatūrz, but ees-sedīgli timorus ; and so ar introdyst az wīnesez tu the charj her given, hwich iz inded a selem adjurashun, net bī them, but *in ther prezens*.”

8. The brīd reprezentz her beluved az haviŋ bin absent for a tīm, for sum cōz. Hīz return she aŋgshusli awets, until at last she herz hīz vōis, hwerat she bursts forth in thīs elocwent stran. In her descriptshun ev hīz return, she shoꝝ net onli hīz aqīliti and sprītlīnes, but also hīz yuthful, jelli pleafulnes, and a tendensi tu acts that can onli be the rezultants ev famīlyariti. The hart (*dama vulgaris*) iz a beutiful animal ev the der famīli, (*cervidae*).

10 Mī beluvēd spac, and sed untu mē, Rīz up, mī luv, mī far wun, and cum awa.

11 For, lo, the winter iz past, the ran iz over and gen;

12 The flouērz apper on the erth; the tīm ov the sing ov birdz iz cum, and the voīs ov the turtul iz herd in our land;

13 The fig-trē putteth forth her gren figz, and the vīnz with the tender grap giv a gud smel. Qrīz, mī luv, mī far wun, and cum awa.

14 O mī duv, that art in the clefts ov the roc, in the secret plasez ov the starz, let mē se thī cōuntēnans, let mē her thī voīs; for swet iz thī voīs, and thī cōuntēnans iz cumli.

It iz notēd for simmetri, nimbulnes and fletnes, altho in thez cwalitiz it iz sumhwet inferior tu the ro.

The ro or gazel (*gazella dorcas*), iz a speshez ov antelop notēd for fletnes, luvlines and bsuti ov form. "The larj, ful, seft iz ov the gazel haz lēg bin the them ov oriental praz."

10—14. The term "turtul" iz her yuzd for the term turtul-duv. In Palestīn, duvz and pijunz wer veri nūmerus and fōrmd a considerabul articul ov fud. Ov duvz ther wer several speshez, and ov thez speshez "the turtul duv (*turtur auritus*) iz * * * the most abundant." Another speshez; the rec-duv, (*columba livia*) iz veri abundant, and mad its hom in reci ravēnz, and uthēr plasez fōrmd ov recs, upen the lejez ov hwich, and in the resesēz ov hwich, and in the clefts ov hwich it bilt its nest, bred its yun, and hid awa in tīm ov danjer, or hwen it wisht tu cōnsel itself from public gaz. Hens the ecspreshun in vers 14: O mī duv, that ar in the clefts ov the roc, in the secret plasez ov the starz, let mē se thī cōuntēnans, let mē her thī voīs.

15 Tec us the fœsez, the littul fœsez that
spoil the vīnz; fœr œur vīnz hav tender graps.

16 *The Brīd stats*: Mī beluvēd iz mīn,
and I am hiz; he fœdeth amug the liliz.

17 Until the de brēc, and the shadoz fle
awe, turn, mī Beluvēd, and be thou lic a ro or
a yug hart upen the meuntinz œv Befher.

The duv haz lēg bin selebrated fœr bæuti, luvlines and agrœa
bulnes œv veis az wel az œv form and plumaj. "Frœm its habit
œv pariŋ fœr lif, and its fideliti fœr its mat, it wœz a simbol œv
puriti." In addresig the brīd az a duv, the bridgram net onli
yuzez an enderiŋ term, but wun that iz veri eulojistic.

The duv iz a migratori bird—leviŋ Palestin in œtum fœr a
wœrmer clim, and then returniŋ at the advent œv sprig. Dr. W.
Smith sez: "Ther iz, inded, no mor gratful pruf œv the return
œv sprig in Mediterrœnean cuntriz than the veis œv the turtul.
Wun œv the first birdz tu migrat northwardz, the turtul, hwil
uthœr sœgsterz ar herd chefli in the mœrniŋ, œr, onli at intervalz,
immediatli œn its arrivæl porz forth frœm everi garden, grov, and
wuded hīl its melancœli yet suthiŋ ditti, unsesiŋli frœm erli dœn
til sunset." The fœlloŋ parafœrez iz beutiful:

"Get the up, mī cœpanyun,
Mī luvli wun, cum awe:
Fœr lo! the winter iz past,
The ran iz over, iz gœn,
The fleuerz ar sœn œn the erth:
The sezun œv the sœg iz cum,
And the veis œv the turtul iz herd in œur land,
The fig-trœ puts forth its giœn figz,
And the vīn'z tender graps yeld a frœgrans:
Ariz, mī cœpanyun, mī far wun, and cum."

10—13

15. The fœsez œv Palestin wer veri fœnd œv graps. The wer
veri numerus, and veri destructiv tu the vīnz—bī runniŋ over
them, *tariŋ them dœun* and the lic.

Chapter III.

1 *The Brīd stats:* Bī nit en mī bed ꝥ sot him hum mī sol luveth: ꝥ sot him, but ꝥ found him net.

2 ꝥ wil rīz neu, and go about the siti in the strets, and in the brōd wez ꝥ wil sec him hum mī sol luveth: ꝥ sot him, but ꝥ found him net.

3 The wetchmen that go about the siti found me: tu hum ꝥ sed, So ye him hum mī sol luveth?

4 It wez but a littul that ꝥ past frōm them, but ꝥ found him hum mī sol luveth: ꝥ held him, and wud net let him go, until ꝥ had brōt him intū mī muther'z heus, and intū the chamber ev her that consevd me.

5 ꝥ charj yu, O ye dōterz ev Jerusalem, bī the roz, and bī the hīndz ev the feld, that ye stir net up, nōr awac mī luv til he plez.

6 *The Dōterz ev Jerusalem ecsclam tu the Brīd:* Hu iz this that cumeþ out ev the wildernes lic pillarz ev smoc, perfumd with

NOTS.

6—11. The Wildernes iz that barren, or semi-dezert, district that ecstendz aļej the estērn part ev Ejipt and the Red Se. Thru this district Fero'z dōter wud natuṛalli cum, en her jurni frōm her fāther'z cīqđum tu Solomen'z heus. Hens the incwiri mad bī the dōterz ev Jerusalem, ev the virjin herself: "Hu iz

mir and frañcinsens, with ol pouders ev the merchant?

7 *The Brīd addressez her companyvnz:* Be-hold hiz bed, hwich iz Sēlomen'z; thre-scor valyant men ar about it, ev the valyant ev Izrael.

8 The ol hold sordz, beīg eespert in wor: everi man hath hiz sord upen hiz thī, becōz ev fēr in the nīt.

9 *The Doterz ev Jerusalem stat:* Cig Sēlomen mād himself a chariet ev the wud ev Lebanon.

10 He mād the pillarz therov ev silver, the bōttum therov ev gold, the cūverīg ev it ev purpul, the midst therov beīg pavd with luv, for the doterz ev Jerusalem.

this [Faro'z dōter] that cumeth out ev the wildernes."—The spēuz insted ev anserīg thar flatterīg incwiri, bi telīg them ev her reīal bīrth, and parentaj, her oppōrtunitiz for cultyur, refin ment, rich' dres, juclri, and the varius perfumz that the prinsli onli cud hav, advizez them tu net luc at her az a paragon, or a sampul ev grandqr, but at Sēlomen, and the thīgz hwich ar hiz—at hiz bed chamberz—hiz soljerz—hiz chariets, *et cetera*.

FRANCINSENS iz "a vejētabul rezin, brittul, glitterīg, and ev a bitter tast, yuzd for the purpos ev sacrificshal fumīgashun. It iz obtand bi succēssiv insīzhunz in the bare ev a tre cold the *arbor thuris*, the first ev hwich yeldz the purest and the hwitēst cīnd; hwīl the producs ev the aftēr insīzhun iz spottēd with yello, and az it becūmz old lūzez its hwitnes oltugethēr. The Hebraz impōrted thar frañcinsens frōm Arabia, and mor particularlī frōm Saba."—*Smith's Dic. Bib.*

"Pouders ev the merchant" wer cōstli perfūmz yuzd in the pouderd stat tu perfūm the apparel &c.

11 *The Brīd eesclamz*: Go forth, () ye dōterz ev Zīen, and behold eīȝ Sēlomen with the croun hwerwith hiz mūther cround him in the dē ev hiz espēuzalz, and in the dē ev the gladnes ev hiz hart.

Chapter IV.

1 *The Brīdgram addresez hiz Brīd*: Bē-HOLD, thou art far, mī luv; behold thou art far; thou hast dūvz' īz within thī lēcs: thī har īz az a flec ev gots, that apper frēm mēunt Gilead.

Tu sho the meniȝ her mor fuli wē ma tē alleud tu parafrēz thus: Hw īz this that cumeth out ev the wildernes, perfūmd with mir and frāȝcīnsens, with ol the pōuderz ev the merchant, emitting, or sending up, thar frāȝrant odorz, lic pillarz ev smoc, that rīz hwen īnsens īz burnd upen the sacred oltar.

NOTS.

1. The brīdgram set aglo bī the panejiric spech ev hiz ardent brīd, accests her in the most lōdativ termz. The termz ev lōdashun her yuzd cannot be ecsseld. In hiz panejiric he first men-shunz thoȝ thīȝz that ar most cōspicūus in the fīȝiegnomi ev a persun and hens most pēuerfulli attract wunz attēshun. Frēm theȝ he desēndz tu thoȝ ev les prēmīnens and thoȝ ev hwīch it īz mor dēlicat tu spēc.

The har ev the Angora got (*Capra angora, Lin.*) wēz veri fīn, lēȝ, yelloish in hq, veri smuth and glēsī. This spēshez ev got īz sed tu hav fēd ecstēnsivli upen mēunt Gilead. Uther spēshez ev got ther ar hwīch hav shōrtē and dārcer har, and ar les sēlēbratēd fōr bēuti ev cūverīȝ. Her bēutiful trēsez sēm tu bē cōmpard, in this frēz, tu the bēutiful cūverīȝ ev the Angora got. Hens the poetic parafrēz:

“Thī har īz lic a flec ev gots,
That brēus upen mēunt Gilead.”

2 Thī tēth ar līc a flēc ev shēp that ar evēn shorn, hwīch cām up frēm the wēshīng; hwērēv everi wun bārēth twīnz, and nun iz barren amūg them.

3 Thī lips ar līc a thrēd ev scarlet, and thī spēch iz cūmli: thī tempulz ar līc a pēs ev a pūmgranet wīthīn thī lōcs.

4 Thī nec iz līc thē tōuer ev David, bilt fōr an armori, hwērēn thēr hāg a thēuzand buclerz, ol shēldz ev mīti men.

2. In this eulogium, the simmetri, the evennes, hwītnes and unbrocen order ev her tēth iz most admirabli ecsprest.

“Thī tēth ar līc thē shorn flēc,
Hwīch hav cūm up frēm the wēshīng ples,
Ol ev hwīch hav twīnz,
And nun amūg them iz bārēvd.”

The tēth ar in parz; ech tūth haz its fello, its cōuntērpārt, in the oppozit jō, az thō thē wer twīnz, entitiz ev a singul bīrth.

3. Thī lips ar thīn, wel fōrmd and rubī colurd,—such az ar rēcwīrd tu ad eufoni tu thē vōis and a charm tu thē cōuntēnāns.

“Līc thē twīs dīd thrēd ev crīmzēn ar thī lips.
And thī langwēj iz swēt.”

The descriptshun her gīven mēcs īf apper that her tempulz wer partli obscurd bī, and partli sūrrounēd bī, her hēr, so that thē egzhībīted a jentul blūsh ev rēd, frēm bēnēth thē dēlicat shād, az dūz a slīs ev pūmgranet, thē colur ev hwīch iz hwīt tīnjd wīth rēd, set wīth rēd sēdz and sūrrounēd bī a rīnd.

“Līc thē slīs ev a pūmgranet,
Or thī checs amīdst thī trēsēz.”

4. “Thē nec iz descrībd az lēg, srect, slēndēr, accōrdīng tu thē nīsest propōrshun, dēcoratēd wīth gold, jēmz, and lārj pērlz. It iz cōmpard tu sūm turrēt ev thē sītadēl ev Zīēn, mōr lēftī thān thē rēst, rēmarcābul fōr its ēlēgāns, and nēt lēs īllūstrīus fōr its

5 Thī tu brests ar līc tu yuḡ roz that ar
twinz, hwīch fēd amuḡ the liliz.

6 Until the dē brēc, and the shadoz flē awe,
I wil get mē tu the mōuntin ev mir, and tu the
hil ev fraḡcinsens.

7 Theu art ol far, mī luv; ther iz no spōt in
the.

8 Cum with mē frēm Lebanēn, mī spōuz,
with mē frēm Lebanēn: luc frēm the tōp ev

architectur than for the trofz with hwīch it wēz adōrnd, beḡ
huḡ rōund with sheldz and uthēr implemēnts ev wōr."

"Thī nec iz līc the tōuer ev David,
Bilt for an armori;
A thōuzand sheldz ar huḡ up agenst it,
Ol buclerz for the mīti."

5. "Thī tu brests ar līc tu yuḡ cidz,

Twīnz ev the gazel, that brēus amuḡ the liliz;'

delicat and smūth, standīḡ scwalli prēmīnent frēm the ivori
buzum. The animal with hwīch the ar cōmpard iz a crētur ev
ecscwīzit beuti, and frēm that sircumstans it derīvz its nēm in
Hebra. Nūthīḡ can be imajīnd mor trali elegant and poetical
than thez passējēz; nūthīḡ mor apt or ecspresiv than thez cōm-
parisunz. The discoveri ev thez ecsellensiz, hōuever, onli servz
tu incres eur regret for the menī beutiz hwīch we hav lōst, the
perhaps superior grēsez, hwīch ecstrēm anticwītī sēmz tu hav
overcast with an impenetrabul shed."

8. The term Lebanēn iz applīd tu tu mōuntin ranjēz in the
nōrth ev Palestin, trendīḡ N. E. and S. W. for a hundred mīl.
The ranj nērest the Mediterrēnean, iz yuzqalli stīld the Lebanēn
ranj hwīl that hwīch ecstendz parallel tu it on the west iz cold
the Anti-Lebanēn. The estērn ranj iz the hīer—haviḡ an elevē-
shun ev 6,000 tu 8,000 fēt—but rīzīḡ in wun psc, *Jebel Muchmel*,
tu 10,200 fēt.

Anti-Lebanēn iz a bold rīj but les elevatēd, haviḡ an averēj

Am'ana, frəm the tɒp ɒv She'nir and Her'men,
frəm the liənz' denz, frəm the məuntinz ɒv the
ləpərdz.

elevashun ɒv 5,000 fet—rīzīŋ in pec *Hermon* tu the hit ɒv 10,000
fet.

Betwen thez tu parallel rijeز iz a narro fertil valli, *el Buca*—
“the valli”—frəm 5 tu 8 milz wīd.

The term frəm hwich the wurd *Lebanen* iz derivd signifz
hwīt—ecspresiv ɒv the ever hwīt apperans ɒv thez məuntin
tɒps—az the ar cūverd wīth sno dūrij the entīr yer.

Az ɔl natūralists dū, and ɔl men ɒv brɒd cultyur dū, *Solo-*
men delited in məuntin seneri. Suppozīŋ that hiz brid had līc
test and līc capasiti he propozeز a tar tu məunt *Lebanen*, the
lēftiest hits in *Palestīn* and bī fur the most selebrated for wīld,
varid and sublim seneri, and bī fur the most selebrated az a sum-
mer rɛzɔrt frəm the hīted ar ɒv the pərcht planz ɒv *Palestīn*.

“*Hermen*=[prɒmīnent; lɛfti] a məuntin ɒn the nɒrth-ɛstern
border ɒv *Palestīn*, over agenst *Lebanen*, adjeīnīŋ the plato ɒv
Bashan. * * * It standz at the sūthern end, and iz the cul-
minatīŋ point ɒv the *Anti Libanus* ranj; it tɔuerz hī abuv the
ənsent border-siti ɒv *Dan* and the feuntinz ɒv the *Jordan*, and
iz the most cɒnspicuəs and beutiful məuntin in *Palestīn*, ɔr *Siriā*.
* * * It mē səfli be estimated at 10,000 fet. It rīzez up an
ɔbtus, trūjcatɛd cɒn, frəm 2,000 tu 3,000 fet abuv the rijeز that
radiat frəm it—thus havīŋ a mɔr cɒmmandīŋ aspect than enī vūth-
er məuntin in *Siriā*. The cɒn iz entīrli naced. A cɒtīŋ ɒv dis-
integrated līmstɒn cūverz the surfas, renderīŋ it smūth and blēc.
The sno never disapperz frəm its summit. In sprīŋ and erlī sum-
mer, the tɒp iz entīrli cūverd. Az summer advānzeز, the sno
gradwālly melts frəm the tɒps ɒv the rijeز, but remānz in lɛŋ glīt-
terīŋ strez, in the ravēnz that radiat frəm the senter, lucīŋ in
the distans, līc the hwīt lɛcs that scantili cūver the hed ɒv old
ej ” * * *

“But fɛu ɒv the travelerz in *Siriā* hav gen tu the tɒp ɒv *Her-*
men, and the vɛu frəm it haz net bīn ɛfən describd. Wɛ ar in-
dɛtɛd tu Mr. *Tristram* for the fɛllōīŋ sech :”

“*We wer at last ɒn Hermen*, hūz snɔi hed had bīn a sɔrt ɒv

9. Theu hast ravisht mī hart, mī sister, mī spouz; theu hast ravisht mī hart with wun ø v thīn iz, with wun chen øv thī nec.

pol-star for the last sies munths. We had luct at him from Sīden, from Tīr, from Carmel, from Gerizim, from the hīlz about Jerusalem, from the Ded Se, from Gilead, and from Nebo; and nou we wer lucij doun on them ol, az the stud out from the embest map that la spred at øur fet. The onli drobac woz a lit flesi cloud hwich strecht from 'Carmel's top ol along the Lebanen, til it rested upon *Jebel Sunnin*, clos tu Bal-bec. But it lifted suffishentli tu giv us a pep øv the Mediterranean in thre plesez, and amugst them øv Tīr. Ther woz a haz, tu, over the *Ghor*, so that we cud onli se az far az *Jebel Ajlun* and Gilead; but Laes Huleh and Gennesaret, surje in the depths beneath us, and reflecting the sunlit, wer magnifiscent. We cud scarsli realiz that at wun glans, we wer tecij in the hol øv the land thru hwich, for mor than sies munths, we had bin incessantli wanderij. Not les stricij wer the veuz tu the north and est, with the hed woterz øv the Qweij (Pharpar) rīzij beneath us, and the *Berada* (Abana), in the far distans, both riverz marcij the corsez øv ther fertilizij stremz bi the dep gren līnz øv verdur, til the i rested on the brītnes øv Damascus, and then turnd up the wid openij øv Selo-Siria, until shut in bi Lebanen."

Such then woz the weddij tur that Solomen propozd tu hiz Brid;—a tur, in scop, in importans øv accomplishment, and for varietī, grandur, and sublimitī øv seneri, that perhaps haz never bin macht;—a tur that no brīdgrum but Solomen cud plan and ecsecut;—a tur that, in point øv instrucshun afforded, elevashun øv character enjenderd, and culturd enjement securd, feū ecseptij the masterz in the siensez and in the arts, can farli comprēhend. Her, in wun glans, hiz brid cud surva the area øv her brīdgrum's cijdum—from its senter tu its circumferens—from Jerusalem tu the Se and tu Jōrdan:—from Hermen tu the River øv Ejypt. Her, she luct doun upon mōuntin and hīl, plan and valli, lac and river, fountin and stremlet. Lucij far tu the south she beheld Jerusalem, upon the hīlz, and farther awa En-ge'di upon the plan ner the Ded Se, and Zoar bi the suthern terminus øv the Ded Se; and, turnij her i westward she descried Beersheba

10 Hœu far iz thī luv, mī sister, mī spœnz!
 hœu much better iz thī luv than wīn! and the
 smel ev thīn ointments than ol spīsez!

upon the cōfinz ev the Wildernes, and Gaza and Ascalœn, and
 Ecron, and Jeppa, and Sasarea and Dœr bī the Se; and beneth
 her fet, az a bird lucs dœun upon the siti over hw'ch he fliz, she
 veud Sasarea and Filippī, and Corazin, and Bethsa'ida, and
 Capernaum and Tiberias, and a thœuzand uther plesez hwich
 jem the land betwen the mœuntinz ev Bashan and the Se.

Better prœspects tu inspīr the luv ev grandyr, tu elevat, enlarj
 ecspand and retīn the sol, hav net yet found a plas in the de-
 scripshunz ev jœograferz.

Such prœspects Solomœn delīted tu cœntemplet; tu such he
 wisht tu introdus hiz brīd.

Am'ana and Shenir ar mœuntin pœcs hwich, *perhaps*, afford
 sœneri az grand az that gand frœm Hermœn. But cœsernīg them
 lītul iz non.

The Līenz' DENZ, no dœut, wer dœp resesez, perhaps net veri
 azi ev acses, alœg the escarpment ev the Lebanœn mœuntin.

Perhaps sum ev them wer clefs beneth bold cragz, frœm hwich
 wun ganz an ecscwizit veu ev sum rar pictyuresc landscap.
 Everi wun accustumd tu mœuntinerīg noz hwet ecscwizit delīt
 ther iz in vizitīg such wild natyrul œjects, and hœu cenli the ap-
 prœshiat the prœspect therfrœm and hœu minūtli the scan everi
 fetyr ev the envīrœnz. Duz eni wun sœ such a tur wœz tu ardy-
 us and frœt with tu menī danjerz fœr the accomplišt sun ev
 David and the dœter ev Færœ? Let such reflect that Solomœn,
 the gratest ev Natyrulists—gratest az a botanist, gratest az a
 zoœlojist, gratest az a jœœgrufer—had acwīrd no smœl part ev hiz
 practical edycashun bī vizitīg just such plesez, egzaminīg critic-
 alli the formashun therœv, the inhabitants, bofli plants and
 animalz, therœv, and the sœneri therfrœm. The nœlej hwich
 Solomœn pezzest wœz such az iz pecylyar tu Sientists—get bī œb-
 zervashun, ecspœriment, and inducshun;—such in short az iz
 acwīrd bī hard labor,—in the medœz, dissectīg and classīfīg the
 liliz; in the mœuntin, dissectīg and classīfīg the sedarz and his-
 sœp;—in the laboratorī dissectīg and studīg the anatœmī ev the

11 Thī lips, O mī spēuz, drēp az the huni-com; huni and milc ar under thī tun; and the smel ev thī garments iz lic the smel ev Lebanon.

ro and hīnd,—ev the birdz, crespig thiŋz and fishez,—so that he wez abul tu “Spec ev [lectur upen az tšcherz dū] trsz, frēm the sedar trs that iz in Lebanon, even untu the hissep that sprigeth out ev the wol: he spec also [lecturd upen] ev bests, and ev feul, and ev crespig thiŋz, and ev fishez.” So gret wez hiz lernig in Siens that “ther cam ev ol pepul tu her the wīzdom ev Selomen, [tu lern ev him az stūdents lern ev a tšcher and lecturer] frēm ol ciŋz ev the erth, hwich had herd ev hiz wīzdom.” I Ciŋz, IV: 32—34.

So Selomen wez net onli the most glorius in splendor az a ciŋ, but the most lerned and the most brilyant az a lecturer, upen Sientific themz.

It iz net tu be deuted that upen this weddig tur Selomen’s lernig, wīzdom, magnanimiti, scop ev cōmprhenshun, and puriti ev test, appreshieshun ev the beutiful and the gud, apperd tu hiz brīd in the most gloiŋ, the most impresiv, the most fasinatig culurz. Upen this tur she had an epportūniti tu se him unresrand frēm the carz ev hiz ciŋdum, unrestricted bī the seremoniz ev hiz cort and the recwirments ev a lif in a ga siti,—let lus tu enŋei hwet wez most pleziŋ tu him and tu discors upen that hwich he most prīzd.

11. “The fresh meuntin brezez, fīld, in erli summer with the fragrans ev the buddig vinz, and thræut the yer with the rich odorz ev numerus aromatic shrubz, cōl tu mind the wurdz ev Selomen: ‘*The smel ev thī garments iz lic the smel ev Lebanon.*’ Hwen the planz ev Palestin ar burnd up with the scorchig sun and hwen the ar in them iz lic the breth ev a furnis, the snoi, tēps and is-clad stremz ev Lebanon temper the brezez, and mac the meuntin ranj a plezant and lucsurius rstret.” *Smith’s Dic. Bib.*

Palestin iz wel suted tu the be, and huni iz everi-hwar abundant. Befor the preses ev cōvertig the shugar hwich egzists in the *jys ev fruts* and the sap ev plants into molassez and shugar

12 A garden enclozd iz mī sister, mī spouz;
a spring shut up, a fountain seld.

13 Thi plants ar an orchard ev pumgranets,
with plezant fruits; camfir, with spīcnard.

14 Spīcnard and saffron; calamus and sin-
namon, with ol trez ev frangiūsens; mir and al-
oz, with ol the chef spīsez:

15 A fountain ev gardenz, a Wel ev livin
woterz, and streamz from Lebanen.

huni wez olmost the onli articul yuzd for swetenij purpusez.
It wez then the simbol ev swetnes, az shugar neu iz.

It wez much eten, bī such az cud afford it, with butter upen
bred; and much yuzd to sweten pastri.—It wez also much eten
in the com-stat.

13. "THE PUMGRANET-TRE (*Punica granatum*) derivz its
nem from the latin, *pomum grandatum*, 'grand appl.' The
Romanz gav it the nem ev *Punica*, az the tre wez introdyst from
Carthaj; it belonz to the natural order *myrtaceae*, bein, however,
rather a bush than a tre. The foliēz iz dare gren,—the flouerz
ar crimzē; the frut iz red hwen rīp, hwich in Palestīn iz about
the middul ev October, and centenz a cwantiti ev jus." *Smith's*
Dic. Bib.

The frut, cround bī its calics, iz az larj az an orenj and consists
ev a rīnd fild with seft, rich, jusi, pulp and numerus red sedz.
The pulp or flesh ev the frut, iz reddish in culur.

The pumgranet-tre wez olwez regarded a thiŋ ev beuti and
its frut a thiŋ ev ecscwizit delishusnes; and the contrast ev cul-
urz in the lit, rozi red ev the pulp, the deper red liŋ ev the sedz
and ensireliŋ rīnd, wez ecscwizitli beutiful.

"Heu swet iz thi luv, O mī sister, O spouz,

Heu much better than win iz thi luv,

And the odor ev thi perfum than ol spīsez!

Thi lips, O spouz, distil huni from the huni-com,—

Huni and milc ar under thi tuiŋ,

And the sent ev thi garments iz lic the fragrans ev Lebanen."

16 *The Brīd ecsclēnz*: Qwac, O north wind; and cum, thou south; blo upen mī garden, that the spīsez therov mæ flo out. Let mī Beluvēd cum intū hiz garden, and et hiz plezant fruts.

Chapter V.

1 *The Brīdgrum repliz*: I AM cum intū mī garden, mī sister, mī spēuz: I hav gatherd mī mir with mī spīs; I hav sten mī huni-com with mī huni; I hav druge mī wīn with mī mile: et, O frendz; driȝe, yē, driȝe abundantli, O beluvēd.

2 *The Brīd relats a sircūmstans ov inattēshun tu her Brīdgrum*: I slep, but mī hart wacefh: it iz the vois ov mī Beluvēd that necēfh, saīȝ, Open tu mē, mī sister, mī luv, mī duv, mī undefild: fōr mī hed iz fild with du, and mī lōcs with the drōps ov the nīt.

NOTS.

1. "Gardenz in the Est, az the Hebru wurd indicats, ar inclozȝr, en the outhscirts ov teunz, planted with varius trez and shrubz. From the allȝzhunz in the Bibul we lern that the wer surrounded bī heȝez ov thornz, or wolz ov ston. For further protecshun, ledȝez or wetch-teuerz wer bilt in them, in hwich sat the cēper, tu drīv awa the wild bests and rebbērz, az iz the cas tu this dē."

2. "A neu sen her openz; and the spēuz relats her conduct *on a particȝlar eccezhun*, hwen she evidentli acted impropērlī, and wēz rebȝct for it." (Scot.) The langwēȝ iz such az tu oħs

3 I hav put of mī cot; heu shal I put it on?
I hav wesht mī fet; heu shal I defil them?

4 Mī beluved put in hiz hand bī the hol ov
the dor, and mī beuelz wer muvd for him.

5 I roz up tu open tu mī Beluved; and mī
handz dropt with mir, and mī fingerz with
swet-smeliq mir, upon the handulz ov the loc.

6 I opend tu mī Beluved; but mī Beluved
had withdrøn himself, and woz gen: mī sol
feld hwen he spec: I sot him, but I cud net
find him; I cold him, but he gev me no anser.

7 The wetchmen that went about the siti

that the bridgrum had bin unavoidabli (perhaps on biznes) sep-
arated for a tim from the brid, and returnd tu her lat at nit.
Hiz advent iz herd—yet net so az tu fulli awac her,—but rather
so az tu beget a cendishun ov mind betwen “awac and aslep.”
She slumberigli herz him,—but iz tu slepi, tu self induljent tu
ariz, open the dor and let him in. Hiz petishun iz accompanid
with the rezun: “for mī hed iz fild with dq, and mī locs with
the drops ov the nit,” “az if a tender huzband, haviq gen a løj
and werisum jurni, soli for the benefit and cumfurt ov hiz wif;
and haviq traveld veri let in the nit, thru the cold or ran, out ov
lov tu her cumpani, shud, at length, be shut out ov dorz, and
oblid tu centinq ol nit in the stret.”

3. In her semi wacend cendishun ov mind, inclininq tu self-
induljens, she recounts tu herself the rezunz or eescusez her
given, hwī she shud net ariz and let her huzband in, nemli: “I
hav put of mī cot &c.”

Hwen she herd him maciq grater efforts tu gan acses tu her—
bī puttinq hiz hand in bī the hol in the dor tu se if he cud net un-
fusen it himself, she becumz mor fulli areuzd, and arizez tu
open the dor. But he becumz impashent ov such tretment,—im-
pashent ov delaz and eescusez and departs—with erz def tu the
colz ov wun huz affecshun cud fol inta such a stat ov leshurij.

found me, the smot me, the wunded me; the
ceperz ev the wolz tue awe mī vel frōm me.

8 *I* charj yu, O doterz ev Jerusalem, if ye
find mī Beloved, that ye tel him, that *I* am sic
ev luv.

9 *The Doterz ev Jerusalem asc:* Hwæt iz
thī Beloved mor than anuther beluvēd, O thou
ferest amug wimen? hwæt iz thī Beloved mor
than anuther beluvēd, that thou dost so charj
us?

10 *The Brīd repliz:* Mī beluvēd iz hwīt
and ruddi, the Chæfest amug ten thousand.

11 Hiz hed iz az the most fin gold; hiz læcs
ar bushi, and blac az a raven.

12 Hiz īz ar az the īz ev duvz bī the riverz
ev woterz, wesht with milc, and fitli set:

13 Hiz chæcs ar az a bed ev spīsez, az swet
flouerz; hiz lips līc liliz, droppig swet-smelīg
mir:

14 Hiz handz ar az gold rinz set with the ber-
il; hiz belli iz az brīt īvori overled with safirz:

15 Hiz legz ar az pillarz ev marbul set up-
on secets ev fin gold; hiz cōuntēnans iz az
Lebanon, ecellent az the sēdarz:

16 Hiz mōuth iz most swet; ye, he iz oltu-
gether luvli. This iz mī Beluvēd, and this iz
mī Frend, O doterz ev Jerusalem.

Chapter VI.

1 *The Doterz ev Jerusalem incwîr*: Hwither iz thî Beluvéd gen, O thou farest amug wimen? hwither iz thî Beluvéd turnd asid? that we me see him with the.

2 *The Brîd replîz*: Mî Beluvéd iz gen doun intu hiz garden, tu the bedz ev spisez, tu fed in the gardenz, and tu gather liliz.

"The gardenz ev the Hêbruz wer planted with flouerz and aromatic shrubz, besidz olivz, figz trez, nuts, or welnuts, pumgranets, and uthertz for domestic yus. The cwinz, medlar, sitron, amund, and servis trez ar amug thoz ennumerated in the Mishna az cultivated in Palestin. * * * Cucumberz wer gron in them;—and probabli also melenz, lecs, unyunz, and garlic. * * * In addishun tu thez, the lettus, mustard-plant, coriander, endiv, wun ev the bitter erbz sten with the pascal lam, and ru, ar particularizd. * * * It iz wel non that the art ev gardenij wez carrid tu grat perfecshun in Siria. Plîni (XX. 16) sez, *Syria in hortis operosissima est; indeque proverbium Graecis, 'Multa Syrorum olera.'*" * * *

"The cîpiz and nobulz had ther cuntri-houzez surrounded bi gardenz, and thez wer yuzd on festal occazhunz. So intimatli inded wer gardenz assoshiated with festiviti that horticultur and convivialiti, or in the Talmud, denoted bi the sam term."

The term "garden enclôzd" ledz us tu suppoz that gardenz wer sumthîg so enclôzd that the wer cwit privi or vizited onli bi a feu and provided with bathz and uthér appliansez ev lûcsuri. But, in jeneral, the wer thîgz ev art and lûcsuri, and much vizited bi thoz hu lov'd artaz embediîg the Beutiful and the Gud.

Accordiîg tu the Targum or Aramaic Vershunz ev the Old Testament, Selomén'z Gardenz contend meni egzotic plants az wel az thoz ev domestic orijin. For Selomén'z wurdz, az her given ar: "I mad me wel-woterd gardenz and paradisez, and sod ther ol cîndz ev plants, sum for yus ev stiîg, and sum for yus ev drîgcîp, and sum for purpuzez ev medisîn; ol cîndz ev plants

3 I am mī Beluvēd'z, and mī beluvēd iz mīn: he fēdeþ amug the liliz.

4 *The Brīdgrum ecsclēnz*: Thēn art beu-
tiful, O mī luv, az Tir'za, cumli az Jerusalem,
terribul az an armī with bannerz.

5 Turn awa thīn iz frēm mē, fōr the hav
overcum mē: thī her iz az a flēc ev gots that
apper frēm Gil'ead:

6 Thī tēþ ar az a flēc ev shēp hwīch go up
frēm the wēshīg, hwērēv everi wun bareþ
twinz, and ther iz nēt wun barren amug them.

ev spīsez. I planted in them trez ev emptines (i.e. nēt frut bē-
īg), and ol trez ev spīsez hwīch the specterz and dēmēnz brōt
mē frēm India, and everi tre hwīch produsez frut, and its bōr-
der wēz frēm the wōl ev the sitadel, hwīch iz in Jerusalem,
bī the wōterz ev Siloa. I choz rezervwōrz ev wōter, hwīch be-
hold! ar fōr wōterīg the trez and the plants; and I mēd mē fish
pendz ev wōter, sum ev them also fōr the plantashūn hwīch
rerz the trez tu wōter it."

Hens we lērn that Sēlōmēn'z garden wēz a thīg wūrþ vīzīt
īg;—a plās in hwīch wun cud spend ēurz ev prōfit, and be wel
entertēd, and gratli diverted, and refresht frēm the tēdium
cōzd bī the carz attendant upēn the administrashūn ev the affarz
ev hīz cīgdūm.

4—5. The brīd havīg shōn her sērrō fōr the neglect ev her
hūzbānd'z interest, and her admirashūn ev hīz gud cwalītīz,
and her preferēns fōr hīm abuv ol utherz, and her ardent dezīr
tu be with hīm and tu be hwētēver he wīsht her tu be, he lūcs
upēn her, and enterz intū an ardent cōmmēdashūn ev her beu-
ti, her grasez, and her luvlīnes. But hwēn shē turnz and lūcs
upēn hīm hīz affēshūn wēz so strēg "that he wēz hōli overcum
bī it and cud nō lēgger rētan enī rēzentmēt fōr her lēt uncīnd-
nes." He entrets her nēt tu lūc hīm in the fas, fōr the luvlīnes
ev her iz hav overcum hīm.

Tir'za, an anshēnt Cananīt sītī far-fāmd fōr its beuti.

7 Az a pes ev a pumgranet ar thi tempulz within thi lœcs.

8 Ther ar threscor ewenz, and forscor concubinz, and virjinz without number.

9 Mi duv, mi undefild iz but wun; she iz the onli wun ev her muther, she iz the chois wun ev her that bar her: the doterz so her, and blest her; ye, the ewenz and the concubinz, and the prezd her.

10 *The Doterz ev Jerusalem, includin the Ewenz, Concubinz, and Virjinz ecsclam:* Hu iz she that lueeth forth az the mornin, fer az the mun, cler az the sun, and terribul az an armi with bannerez?

11 *The Bridgram sez tu hiz Brîd:* I went deun intu the garden ev nuts tu se the fruts ev the valli, and tu se hwether the vîn flourisht, and the pumgranets budded.

12 Or ever I woz awar, mi sol med me lic the chariets ev Ammin'adib.

10. That the brîd woz "terribul az an armi with bannerez" apperz in hwet iz sed in vers 5, namli, that her iz—lier luec—alon had bin enuf tu overcum him.

11—13. The bridgram in this laggwej semz tu cenfer with the brîd censernig hiz departur and return. Hwen he so her disconsolat, and so ferventli dezirin tu enjei hiz compani agen, hiz biznes ev vizitin hiz garden cam tu a cloz, and befôr he woz awar, hiz sol, lic the swift chariets ev Amminadib, woz flin tu her with ol sped. But she, "ashamd ev her misconduct and, censhus ev her unwurthiness iz represented az reluctant tu beleve

13 *The Doterz ev Jerusalem ecscləm tu the Břid hā semz retreting from the cumpāni*: Return, return, O Shu'lamīt; return, return, that we ma lue upon the.—*The Břid ascē*: Hwet wil ye sē in the Shu'lamīt? *The Doterz ev Jerusalem repli*: Az it wer the cumpāni ev tu armiz.

Chapter VII.

1 *The Břidgrām ecsclēmz*: Hōu beutiful ar thī fet with shūz, O Prins'z dōter! the joīnts ev thī thīz ar līc juelz, the wure ev the handz ev a cunning wureman.

2 Thī navel iz līc a round goblet hwich wōnteth net lieur: thī belli iz līc an hēp ev hwet set about with liliz.

that her bridgrām iz fulli recōsild; or az net venturing tu ap proch him with her former cōfidens, and az retiring from the cumpāni: but the dōterz ev Jerusalem with grāt ēgernes col en her tu return, that the mīt behold her."

The term Shulamīt semz her tu be applid az a cīnd ev nam tu the břid ev Selōmen. Hwī this term shud be yuzd az it her iz, hāz net bin satisfactorilli determind. Sum suppoz that the term Shu'lamīt iz identical with the Shu'nammit, and that Ab'ishag the Shu'nammit, David'z nurs, iz the persun her adress. Such ev cōrs, suppoz that the břid, the most prēmīent caracter in this drama, iz Ab'ishag. We thīng it better cōmpōrts with the natūr ev the cēs tu assum that the term Shu'lamīt iz a nam hwich, for sum unnon but perhaps gud rezun, the dōterz ev Jerusalem felt justīfid in appliing tu Fero'z dōter,—espeshalli after her yanyun with Selōmen.

3 Thī tu brests ar lie tu yug roz that ar twinz:

4 Thī nec iz az a tēuer ev ivori; thīn iz lie the fish-pulz in Heshben, bī the gat ev Bath-rab'vim: thī noz iz az the tēuer ev Lebanōn, hwich lucefh toord Damascus:

5 Thīn hed upōn the iz lie Carmel, and the har ev thīn hed lie purpul: the Cij iz held in the galleriz.

6 Hēu far and hēu plezant art thou, O luv, for delits!

7 This thī statqr iz lie tu a pam-trē, and thī brests tu clusterz ev graps.

NOTS.

Carmel iz a short but lefti mōuntin rij in the western part ev Palestīn nēr the Mediterransean Se. It haz an altitūd ev 1600 fet. It iz cūverd with wud, and flōueriq shrubz, and fragrant erbz.

"The Flora ev Carmel" sez Schubert. "iz wun ev the richest and most diversifid in ol Palestīn, sins it yunits the products ev the mōuntin with thoz ev the valli and the se-cōst."

Vinyardz ar numerus in Palestīn: the vīn attanz an 'ecstraordinari siz and the cluster ev graps and the berriz ar veri larj. An idēa ev the ecstent ev cultyar ev the vīn in Palestīn, and the lūcūrians ev its grofh in that land mā be gand frōm the felloiq ecstract frōm *Smith's Dic. Bib.*:

"The vīnz ev Palestīn wer selebrated both for lūcūrian grofh and for the immens clusterz ev graps hwich the produyst. Hwen the spiz wer sent forth tu vīu the premist land, we ar told that en thar arrival at the valli ev Eshcōl, the cut deun a branch with wun cluster ev graps, and ber it betwen tu en a staf (Num. xiii. 23). This tha did no dent for convenyēns ev carrij, and in order that the graps en that splendid cluster mīt

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8 ꝥ sed ꝥ wil go up tu the pam-tre, ꝥ wil
tec hold ev the beuz therov; neu also thi
brests shal be az clusterz ev the vīn, and the
smel ev thi noz lic appulz;

9 And the ruf ev thi mouth lic the best wīn

net be brazd. Travelerz hav fræwentli testifid tu the larj siz
ev the grap-clusterz ev Palestin. Schulz * * * specs ev sup-
pij at Beitshin, a villej nēr Telemais, under a vīn huz stem wez
about a fut and a haf in diameter, and huz hit wez about thirti
fet, hwich bi its branchez formd a hut upwardz ev thirti fet
brød and leŋ. 'The clusterz ev thez ecstraordinari vīnz,' he
adz, 'ar so larj that the wa ten or twelv poundz, and the berriz
ma be compard with ousmøl plumz.' * * * Strabo stats that
it iz recorded that ther ar vīnz in Margiana huz stemz ar such
az wud recwir tu men tu span round, and huz clusterz ar tu
cubits leŋ (*Geograp.* i. 112, ed. Kramer). Neu Margiana iz the
modern district ev Gelan' in Per'shia, southwēst ev the Caspian
Se, and the veri cuntri en huz hilz the vīn iz suppozd tu be in-
dijenus. Nuthing wud be ezier than tu multipli testimoniz rela-
tiv tu the larj siz ev the graps ev Palestin, from the publisht ac-
cōunts ev travelerz such az Elliot, Laborde, Mariti, Dandini (hu
ecspresēz hiz surpriz at the ecstraordinari siz ev the graps ev
Lebanon), Russel, etc. We must be cōtent with cwotij the fēl-
loij ecstract from Kitto's *Physical History ev Palestin*, p. 330,
hwich iz strīciŋli illustrativ ev the spiz' mod ev carriij the graps
from Esh'cōl: 'Even in eur on cuntri a bunch ev graps wez
produst at Welbec, and sent az a prezent from the Duc ev Rut-
land tu the Marcwis ev Rociŋham, hwich wad nīnten poundz.
It wez cōved tu its destīneshun—mor than twenti mīlz distant
—en a staf bi for laborerz, tu ev hum bōr it in rotashun.' The
gratest diameter ev this cluster wez nīnten-inchez and a haf, its
circumferens for fet and a haf, and its leŋth nērli twenti-thre
inchez."

"Espeshal menshun iz mad in the Ribul ev the vīnz ev Esh-
cōl (Num. xiii. 24, xxxii. 9), ev Sibmah, Hesh'bōn, and Elea'leh
(*Is.* xvi. 8, 9, 10; Jer. xlviii. 32), and En'gedī (Cant. i. 14)."

för mī beluved, that goeth doun swetli, cōzing the lips ev thoz that ar aslep tu spēc.

10 *The Brīd respondz*: ꝥ am mī Beluved'z, and hiz dezīr iz toord mē.

11 Cum, mī Beluved, let us go forth intū the feld; let us ledj in the villājez.

12 Let us get up erli tu the vinyardz; let us se if the vīn flourish, hwether the tender grap apper and the pumgranets bud forth: ther wil ꝥ giv the mī luvz.

13 The mandraes giv a smel, and at our gats ar ol manner ev plezant fruts, neu and old, hwich ꝥ hav led up för the, O mī Beluved.

Chapter VIII.

1 *The Brīd ecsclēnz*: O, that thou wert az mī Brother, that suet the brests ev mī muther! hwen ꝥ shud find the without ꝥ wud cis the; ye, ꝥ shud not be despīsd.

2 ꝥ wud led the, and brig the intū mī muther'z hous, hu wud instruct mē: ꝥ wud cōz the tu dring ev spīst wīn ev the jus ev mī pumgranet.

3 *The Brīd stats tu the Doterz ev Jerusaleem*: Hiz left hand shud be under mī hed, and hiz rit hand shud embres mē.

4 I charj yu, O doterz ev Jerusalem, that ye stir not up, nor awac mī Luv, until he plez.

5 *The Doterz ev Jerusalem ecscləm*: Hu iz this that cumeth up frōm the wildernes, len-
ing upōn her Beluvēd? *The Bridgrum de-
clerz*: I rezd the up under the appul-trē:
ther thī muther brōt the forth; ther she brōt
the forth that ber the.

6 *The Brīd ecscləmz tu her Brīdgrum*: Set
me az a sel upōn thīn hart, az a sel upōn thīn
arm: fōr luv iz strēg az deθ; jelusi iz cruel
az the grav: the colz therēv ar colz ev fir, hwich
hath a most vehement flam.

7 Meni woterz cannot cwench luv, nether
can the fludz drēun it: if a man wud giv ol the
substans ev hiz hōus fōr luv, it wud utte-li be
cōtemd.

8 *The Brīd sez*: We hav a littul sister,
and she hath no brests: hwet shal we du fōr
ōur sister in the dē hwen she shal be spocen
fōr?

9 If she be a wōl, we wil bild upōn her
a palas ev silver: and if she be a dor, we wil
incloz her with bordz ev sēdar.

10 I am a wōl, and mī brests līc tōuerz:
then wez I in hiz īz az wun that found favor.

11 Solomen had a vinyard at Be'al-ha'men; he let out the vinyard untu eperz: everi wun for the frut therov wez tu briŋ a theuzand pesez ev silver.

I2 Mi vinyard, hwich iz mīn, iz befōr mē: then, O Solomen, must hav a theuzand, and thoz that cep the frut therov tu hundred.

NOTS.

11, 12. Betwen the mountin rizez wer narro valliz ev grat fertiliti wel syted tu vinyardz, gardenz and the lic. It iz net pesibul tu locat egzactli the sit ev Be'al-ha'men. But it iz suppozd tu be wun ev thez "fat valliz" in the mountinz ev E'fraim, net far north ev Sama'ria.

From the langwey ev thez versez it iz rezonabul tu suppoz that Solomen had a larj and veri flourishy vinyard at Be'al-ha'men hwich he did net attend himself; that ech ev the huzbandmen tu hum he let it, ped him, for the annuol rent ev it, a theuzand pesez ev silver, and that ech ev them clerd tu hundred pesez ev silver in the tendy ev it. This perhaps wez considered the most profitabul, and perhaps the most noted investment he had. Hens the brīd comparz herself, in point ev advantajez and privelejez—or profit—tu her huzband, tu this vinyard.

The wordz "*hwich iz mīn*" yuzd tu mac the sentens, "*mī vinyard, hwich iz mīn, iz befōr mē,*" emfactic shez heu clerli she sez hwet her dyl az a wif and az a member ev sosiety iz, and the folloiy sentens: "Then, O Solomen, must hav a theuzand, and thoz that cep the frut therov tu hundred" telz heu determīd she iz tu perform it. *Mī vinyard*,—the vinyard hwich I am tu attend—z mi-self;—*mī wure iz tu perfect mi-self* in ol that can mac mē yusful, agreabul and luvli tu *mī huzband*. So that he shal hav a theuzand ecwivolents ev *mī intrinsic wurth* hwil thoz hu attend mē and with hum I liv, az a member ev sosiety, shal thiye the ar du'g wel tu sher tu hundred.

13 *The Brīdgrum directs:* Theu that dwel-
est in the gardenz, the companyunz, harken tu
thī vois: coz me tu her it.

14 *The Brīd entrets her Brīdgrum:* Mec
hest, mī Beluvēd. and be then līc tu a ro or
tu a yun hart upen the mountinz ev spīsez.

13. The langwaj ev this vers impliz that Solomēn iz about tu
be absent for a tim, and iz agcshus that ol thoz in hiz emplei
shal be attentiv tu hiz brīd'z wōnts. Hens he charjez them tu
harken tu her vois, du az she directs and serv her faithfulli.
Inded, he net onli wishez ol in hiz emplei tu her her vois, but he
also wōnts her tu mec *him* her it, and be attentiv tu her inter-
ests.

The wordz "theu that dwelest in the gardenz, the compan-
yunz," deutles menz thoz malservants that ar in hiz emplei
everi-hwar,—tilij hiz vinyardz and hiz gardenz, tendij hiz
herdz, hiz palasez &c., &c.

14. Az Solomēn iz about tu depart, hiz brīd belevig that hiz
absens wil afflict her with a fēlij ev lonlines, entrets him tu mec
hest tu return,—with hiz wonted spritlines, luvlines, jentulnes
and tender affecshun.

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LIVING IN A LONELY CABIN ON THE TOP OF SOURLAND MOUNTAIN
WITH HER "BABY" DAUGHTER OF 78 YEARS.

The oldest person, perhaps, now living in the United States, is Sylvia Dubois, a negress and former slave, who, in March last, celebrated her 116th birthday, and who lives in destitution on the bleak summit of the Sourland mountain, in Hunterdon county, New Jersey. In a little frame cabin, with one room hardly large enough for the swinging of a cat, and which is hidden amid the stunted underbrush and huge boulders that lend a rugged and barren picturesqueness to the lone spot, this famous "mountain pink" drags out her burdensome life, attended by her "baby," as she calls her youngest daughter, Elizabeth Alexander, who is herself 78 years of age.

When a Record reporter, after a wearisome climb of miles, reached the cabin the other day he found the venerable human relic stirring up wash clothes that were in a boiler on the stove, while the "baby" lusty and stout limbed, was chopping wood, swinging her ax with the strength and skill of an Amazon. For half a century old Sylvia has lived upon the identical spot upon which her cabin now stands.

The centenarian is remarkably preserved for so great an age. She says that she can hear "purty good." Her eyesight is excellent and she never wore "specs." She can boast of the possession of one sound tooth, and says that since she was 30 years old she has drawn "crumbs of comfort" from a clay tobacco pipe. "I think as much of dat old clay pipe as I do of my darter over yander," she remarked.

Old Sylvia is as "pert as a cricket," can walk about unaided and is but little stooped from age. Her life has been published in book form by Professor Larison of Ringos, and has had a large sale in that section.

Journal of Education — New England and National.

C. W. Larison, M. D., Ringos, N. J., has written and published "A Biography of Sylvia Dubois," now 116 years old. This old slave whipped her mistress and gained her freedom. Mr. Larison gives the reader an account of this profane old negress, in her own words largely. It has as a frontispiece a portrait of the old lady, who was born March 5th, 1768.

The New York Evening Post.

SYLVIA DUBOIS is the title of a biography of the Slave who Whipped her Mistress and Gained her Freedom.

The birth year of Sylvia Dubois seems pretty well established by tradition and record, and we are disposed to believe Dr. Larison when he says of her sitting for her picture at his request and charge —

"It is not likely that so old a woman has ever before set for a photograph; and it is not likely that so old a one will ever present her face to the artist's camera. Immediately after taking the negative for Sylvia's picture the artist adjusted the camera to the face of Elizabeth, the youngest daughter and constant companion of our heroine. Thus a woman in the 78th year of her age and her mother in the 116th year of her age, were photographed on the same day.

Sylvia is a common old woman, living in a wild and vicious neighborhood, and her talk is seasoned with vulgarity. Dr. Larison took it down in shorthand, and reproduces it correctly as to facts, but with discrimination as to phraseology, omitting here for decency, and retaining there for artistic effect.

"The narrative abounds in profanity," he says, "an element that is foreign to me, and one that I most cordially despise, and sincerely deprecate. But Sylvia is a profane negress; her language always abounds in profanity; and, terse and forcible as it is, castigate it of its profane words and it is flat and meaningless; and utterly fails to convey the idea intended, or to reveal her character. In the narrative, my aim is more to show the character, force and spirit of independence of the heroine, than to make out a long line of years, or to tell with whom she dwelt. To accomplish this, I must use those words and phrases peculiar to herself, which alone are adequate to the task before me."

With much humor the author expatiates afterwards upon "Sylvia's familiarity with the titles with which Jehovah is wont to be addressed," and her "by no means limited knowledge of that other being called the Devil;" but, as we have said, he is judicious, and not offensive in his reporting. The narrative has undoubted value as a picture of slave and non slave life, of popular customs and manners, both in New Jersey and Pennsylvania, in the early years of the republic.

When [upon a certain time] Sylvia sought to escape the consequences of getting drunk by feigning colic, her mistress, in much alarm, deserted her "big company," and placed the girl on a trundlebed in her own room:

"I cautiously squirmed around to see whether anybody was about, and there sat missy, fanning me. I cautiously opened my eyes just the least bit, to see how she looked; she looked very pitiful. I was too drunk to laugh; but, 'My God,' thought I, 'if you only knew what I am doing, you'd throw that fan away and give me hell.'"

The journeyings to and from Sylvia's looped cabin afford Dr. Larison a good opportunity of using his excellent descriptive powers, and at the close one may profess to be pretty well acquainted with the section of New Jersey surveyed.

Somerset Magazine.

"The Biography of Sylvia Dubois (now 116 years old), the slave who whipped her mistress and gained her freedom," is an

interesting narrative, the scene of which is laid principally in New Jersey. It is the latest publication of Dr. C. W. Larison, and gives in the preface "the rules of the committee on the reform of English spelling."

Hopewell Herald.

Whoever reads this book (and everybody ought to read it) will find it exceedingly interesting. The author, Dr. C. W. Larison, of Ringoes, has placed on record a biographical sketch of the life of the oldest living person in this state. Much of the matter is in answer to questions propounded by the doctor, and given in the forcible style peculiar to this old negress. From a historical point of view, the book contains much valuable information. From bible records, it is proved conclusively that Sylvia Dubois is now in her 116th year.

Princeton Press

This book of Dr. Larison ought to have a large circulation. The author has struck an interesting historic vein in his narrative. It is very interesting. Sylvia gives the history of her childhood, her removal with her master, to Great Bend, Pa., the manner in which she gained her freedom, the journey with her child from Great Bend back to New Jersey on foot through an almost unbroken forest, her final settlement at the place where she now resides, her opinion of former and present neighbors, together with many facts and incidents that have occurred in her long life, each and all told in such quaint language, that they cannot fail to amuse the general reader. Her story also shows the habits and customs of the people of long ago, their manner of living, the way in which the slaves were treated, etc., etc. Nor is the work lacking in the elements of humor; a vein of wit runs through the entire book. * * * It has all the interest of a romance.

The work is intended to serve two ends; the one a narrative of Sylvia's life and times, with local allusions and reminiscences; the other to illustrate fonic orthography, the book being printed in the new spelling, with diacritical marks. The doctor is an enthusiast in this new spelling, has upon it published a scientific volume and two reading books.

LARISON'S GEOGRAPHY.

LARISON'S GEOGRAPHY is a textbook for use in schools, academies, seminaries, and the like. In two parts. Part first,—THE ORIENT—is now ready. Price, \$0.75

In teaching geography, the language of the textbook should be such that the *proper* pronunciation of the geographic terms is the only pronunciation that the pupil can get. To secure this, we have printed our book in a fonic alphabet and have distinctly marked the accented syllables of all geographic terms.

On receipt of 50 cts., we will send this book to any teacher who wishes it for examination with a view to introduction.

Opinions of the Press and of Teachers.

The Teacher, Philadelphia, Pa., Sept., 1886.

Dr. Larison is an able and determined champion of spelling reform ; he is a lecturer on the subject, he is an editor of a magazine of fonic orthography, and this present work is the fourth volume, written fonetically, from his pen. The work is a textbook of the geography of the Orient. It contains full descriptions—*written*, without maps—of all the countries of Asia, Africa, and Europe. The authors main apology for the work is, that it will teach the correct pronunciation of difficult foreign geographical names. This we believe it will do.

New York Evening Post, Aug., 1886.

Dr. C. W. Larison's "Geography: A textbook in fonic orthography" is a respectable attempt to bring into more general use the fonic system and typography devised by the reforma-

tory author. Dr. Larison hopes to fix the correct pronunciation of geographical names by first impression. His work is not a mere gazateer, but describes the physical and other features of the countries of the eastern hemisphere in an interesting manner.

*George G. Groff, M. D., Professor of Natural Science in the
Bucknell University, Lewisburg, Pa., Sept., 1886.*

I take pleasure in saying that I am pleased with your book. I think a teacher can do good work with it.

*Q. E. Dickerman, Brimmer School, Common St., Boston,
October 1st, 1886.*

Mr. Larison : Dear Sir.—I take the first leisure moment since beginning my school work to say that I received your fonetic geography, and am much pleased with it. Its use would obviate all difficulty in pronouncing geographical words.

The School Journal, New York and Chicago, Oct. 30th, 1886.

This is a geography without maps or pictures of any kind—with word descriptions, simply; and these are printed in a “fonic alphabet,” the author’s principal aim, as stated in his preface, being “to teach a proper pronunciation of all geographic terms easily, readily, and unmistakably.” * * I couldn’t wish a generation of children any better luck than to be “brought up” on just this spelling. * * The book is a good one in itself, well in the right direction.

*Mari B. Rudiboc, Teacher of Public School No. 1,
Peapack, Somerset Co., N. J.*

As a work of reference, I have used C. W. Larison’s Geography and find it valuable in leading to that most difficult of accomplishments—a proper pronunciation of geographic terms, etc. I find, too, that the descriptions of places are very full and very accurate. The system of map-drawing given in this treatise, is the best of all which I have examined, and from it, I have obtained more satisfactory results than from any other system which I have used. A year ago, the pupils under my charge, prepared, according to this system, a set of maps for the school exhibit at the annual meeting of the State Teacher’s Association held at Asbury Park, N. J. Although the pupils had been using the system less than a year, their work attracted much attention.

REMINISCENCES OF SCHOOL LIFE.

This book is made of reminiscences of the school days of a scholar who has acted an important part in the educational system of the last forty years. Critical and philosophic from early childhood, his reminiscences abound in items of interest to all who are concerned in popular education, in ethics, or in any phase of the influence exerted by schools and those who teach them.

Bound in cloth. 510 pages. Price, \$1.50.

Opinions of the Press.

Lambertville Record, Lambertville, N. J., June 3d, 1896.

A new book, full of matter suited to interest, entertain and instruct the general reader, and one which promises to be of almost inestimable value to such as are studying the problems of education — parents, teachers, school officers, etc., is *Reminiscences of School Life*, just issued from the press of the Fonic Publishing House, at Ringos, New Jersey.

The author, C. W. Larison, M. D., is a person of wide and very varied experience, both as a pupil and as a teacher. Forty years ago, when but a boy, he achieved an enviable reputation as a district school master, in his native county. Since that time, he has ceaselessly continued the work of teaching, although his work in this line has been done in connection with a very busy professional and literary career. In the various positions of district school teacher, county superintendent of schools, teacher in a high school, principal of a high school, teacher in a seminary, principal of a seminary, teacher in an academy, principal of an academy, college professor, private instructor, medical preceptor, and public lecturer upon educational and scientific subjects, he has achieved such results as crown the efforts of only the wisest and the most successful educators.

In these Reminiscences, we have a review of his school experiences, written by one who is an astute physiologist, pathologist and psychologist — thoroughly acquainted with the student as well as with the subjects which are taught in schools of lower and higher grade, and one who is a philosopher of the inductive school.

The statement, by such an individual, of his experiences as a pupil ; what notions he, as a child, entertained of objects about him ; to what influences he was subjected, and how he was affected by each ; how the schools in which he was a pupil and the persons who acted as his instructors, appeared to him ; what, in himself and in others, he attributes to the influence of each of these instructors, and how he now regards each, affords valuable material indeed, for the conning of any teacher, and is especially timely since, just now, the subject of child study is receiving so much attention.

In this volume, without the use of technical terms, those fundamental principles of psychology which underlie the teachers art, are made to appear in forms the simplest, the plainest, the most comprehensible, and the most practical, possible.

While in these features, seem to us to consist the greatest value of the work, they are, by no means, the only noteworthy features. Many who are not, in the least, interested in psychology or in teaching, will find delight in the reading of the book.

The chapters relating to Van Dolas district school and to the Flemington high-school, are rich in material for the edification of those who are interested in local history. Indeed, the entire volume has especial value for those whose homes are in New Jersey,— particularly, for Hunterdonians. Most of the scenes, personages and institutions described, are factors in the history of this county. While many of them are very important and all are well worthy of preservation, they have apparently received little attention from other local historians. The volume is a record of experiences and observations of one who, while he has done a considerable of work of many kinds, outside of his native state, has always maintained his citizenship in Hunterdon county, N. J., and who has ever been loyal to his own state and county.

The book abounds in descriptions of customs and manners, dress, modes of living, etc., during the period of time extending from 1843 to 1862, such as we have not found anywhere, save in the works of this author. The account of the dueling practiced by the southern students of medicine in Philadelphia, no

longer ago than 1855-56, and the description of society at Geneva when the author was a student of medicine in Geneva medical college, will doubtless surprise many, particularly of the younger readers, who find it difficult to realize what changes a very few years have wrought in our society, in the location of centers of business, scholarship, fashion, etc.

They who read for diversion or recreation alone, will find this book suited to their needs. While its whole bearing is upward—elevating and ennobling—the style is so simple, so pleasing, so entertaining, that even the most philosophic parts will not be found wearisome, while the variety is about as great as can be in a compass of 510 12mo pages. Whoever can read the account of the disciplining of the pupils of Van Dolas school; of the performances of Proteus and his comrades on the streets of Philadelphia; of the experiences of the verdant youth who went to the Flemington high-school to have the “finishing touches” put upon his education; or of the pranks played by the students in the university of Lewisburg, Pa., without being convulsed with laughter, is certainly proof against both wit and humor in literature.

Dr. Larison is an ardent spelling reformer and has printed his new book in the fonic orthography of which he is so staunch a supporter. To some, this will doubtless, at first, seem an objectionable feature, as the appearance of the printed page is thereby rendered quite unlike that of a page in current spelling. However, any person of average intelligence can easily, by a half hours study, make himself thoroughly acquainted with the few new characters used and the sounds which they represent. This done, the way is clear; for every word is spelled just as it is to be pronounced. We prophesy that some who read the book, even if, at the beginning, they dislike the fonic notation, will, ere they have completed the reading of the volume, heartily endorse the spelling.

The Proofsheets, Chicago, Ill.

REMINISCENCES OF SCHOOL LIFE. By C. W. Larison, M. D.
Ringos, N. J.:

An interesting story, engagingly told by the editor of the *Journal of Orthoepy and Orthography*. * * * The book is printed throughout in fonetic types. * * * It is interesting and valuable to every student of our language, especially to those who believe in progress.

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The first part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present. The second part of the paper discusses the importance of the study of the history of the world. It is argued that a knowledge of the past is essential for a full understanding of the present. The third part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present. The fourth part of the paper discusses the importance of the study of the history of the world. It is argued that a knowledge of the past is essential for a full understanding of the present. The fifth part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present. The sixth part of the paper discusses the importance of the study of the history of the world. It is argued that a knowledge of the past is essential for a full understanding of the present. The seventh part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present. The eighth part of the paper discusses the importance of the study of the history of the world. It is argued that a knowledge of the past is essential for a full understanding of the present. The ninth part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present. The tenth part of the paper discusses the importance of the study of the history of the world. It is argued that a knowledge of the past is essential for a full understanding of the present.